ORGANIZED SUNDAY SCHOOL WORK IN NORTH AMERICA

1918-1922

OFFICIAL REPORT

OF THE

SIXTEENTH INTERNATIONAL SUNDAY SCHOOL CONVENTION

KANSAS CITY, MISSOURI, 1922

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OFFICIAL REPORT OF THE SIXTEENTH INTERNATIONAL SUNDAY SCHOOL CONVENTION, KANSAS CITY, MISSOURI, JUNE 21-27, 1922

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Edited by
HERBERT H. SMITH

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July, 1922

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that will further the Sunday school cause

COMPOSITION, PRESS WORK AND BINDING
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TO

Marion Lawrance

Who by a life-time of unswerving loyalty to the Sunday schools of the continent has set a high standard for lay service, this book is dedicated by the Executive Committee with the deepest appreciation of his graciousness of spirit, and acknowledgment of the age-long sweep of his influence.

THE EDITOR'S SPEECH

ANYONE who attempts to take the speeches of a convention of 7,000 delegates, with 255 persons participating in 65 meetings and boil them down to a book as small as this volume has imposed upon him a work of large responsibility and of no mean proportions. Effort has been made to retain for the printed volume those addresses, or portions, which seem to be of permanent constructive worth to the Sunday school cause. Many speeches are delivered for the inspiration of the hearers. In type they read but poorly. The sparkle and magnetism of the oral delivery is lost on the printed page. Some addresses in a program as large as that of the Kansas City convention duplicate to a certain extent matter given by others on the same program.

Each speaker was asked in advance for a copy of his paper. Comparatively few responded. Failure on the part of others to appreciate the importance of their message led them to send merely brief extracts. After they were on the platform, stenographers could not be obtained to take the complete address. Leaders of the various conferences were asked to obtain manuscripts of speakers, but often speakers left at once for another engagement, and the leader saw them no more. With the summer vacation period at hand difficulty has been experienced in collecting many such missing papers.

All this is in explanation of the manner in which the material has been gathered. Some readers will regret that a certain speech they enjoyed is not included, others will desire more on another subject. The effort has been to make the book reflect the thought of the convention as fairly as possible, to the end that it may serve as an up-to-date text book on Christian education.

HERBERT H. SMITH.

July 15, 1922.

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Marion Lawrance

An Appreciation of

Marion Lawrance

by

WILLIAM HAMILTON

THE Holy Spirit, when unobstructed in distributing his forces, operates with a discernment as to fitness that is amazing, almost startling. So we get occasional demonstrations of marvelous service performed by one individual, divinely selected, disposed, equipped, developed and empowered.

Such a demonstration is afforded by the lifework of Marion Lawrance, the brother beloved, whose picture appears on the next page. Only the judgment day will fully manifest his marvelous usefulness in organizing, stimulating and developing International and World forces of religious education.

That his promotion from field to field has been by the vote of his brethren diminishes not at all the evidence of divine emplacement.

Having achieved distinction as a Sunday school superintendent, he was called to be state secretary of Ohio. During ten years of growth, experience and testing there, his capacity for usefulness and passion for service made him an international figure, and he was called to the General Secretaryship of the International Association, and twelve years ago, concurrently with that, for a period of about four years, to the joint General Secretaryship of the World's Association.

Twenty-three years of the most devoted, unstinted, self-sacrificing service, impelled by an intense loyalty to the Master and passion for souls, broadened by splendid spiritual statesmanship, and sweetened by a delightful spirit-bestowed suavity and childlike humility, has won him the intense love of a multitude. But that is incidental.

Two years ago, as his condition of health made continuance at the old pace impossible, he was made Consulting General Secretary for life. The position is presumably largely honorary, but the old passion dominates, and he labors assiduously. Preparation for this convention, though exceedingly onerous, was undertaken, and he has had the intense satisfaction of having it called "the best ever," and of greeting a delegation more than double that of any former International or World convention.

With great satisfaction, he introduced as his newly chosen successor in the General Secretaryship, Hon. Hugh S. Magill, LL.D.

But his crowning joy is in the successful accomplishment of the merger, for which he has labored and prayed, by which practically all of the religious education forces of the continent come under one banner, and, with a spirit that spells victory, starts a forward march together, as propagandists for Christ. Many times has Mr. Lawrance expressed a willingness to yield his life if necessary to bring this about. Though he may be yet too young to pray the prayer of Simeon, their satisfaction is akin.

CHAPTER I

THE CONVENTION STORY

AFTER four years of planning and negotiations the union of the International Sunday School Association and the Sunday School Council of Evangelical Denominations was consummated by vote of the delegates at the Kansas City Convention, Thursday morning, June 22. After the submission of the report by Dr. Robert M. Hopkins, chairman of the executive committee, and remarks by several, the question was put to a vote by the presiding officer, President W. O. Thompson, and was adopted with perhaps three votes against it in an audience close to 5,000. (The report and discussion is given in full, beginning on page 62.)

This action made the Kansas City an epochal convention. The Protestant forces of North America are marshaled behind an organization conceived in the councils of representatives of both bodies concerned and adopted with good will on both sides. The plan of union developed as progress was made until a working agreement entirely satisfactory was adopted.

The name of the new organization, under which hereafter conventions will be held and all Sunday school work of a general nature carried on, is International Sunday School Council of Religious Education. This name combines the titles of both the uniting bodies, just as the personnel of the executive committee is made up of both.

Another event in connection with the Kansas City convention which alone would have entitled it to a peculiar niche in the list of great conventions of Sunday school work is the fact that the paid registration was 7,034. The largest previous registration at a similar convention was at San Francisco, when 2,800 persons attended. Kansas and Missouri, to say nothing of Kansas City, piled up enormous totals in the registration list, as casual inspection of the list of delegates will show.

American flags were presented to the largest delegations by the *Kansas City Star*. The winners of the flags were: Missouri with 3,200 delegates; Kansas with 2,200; Colorado, allotted 26 delegates, had 52; South Dakota, allotted 6, had 36; Nebraska, allotted 52, had 116. Iowa and Cuba both had full delegations. The Sunday school

in Kansas City with the largest delegation was Central Presbyterian. The flags were received by representatives of the several delegations on Saturday evening.

The pageants will always stand out in the memory of the most observant delegate as one of the most impressive spectacles he has ever seen. Hundreds of Kansas City children and young people were excellently trained for their part. The Convention Hall on several occasions on pageant night was crowded to the topmost seat, and reporters even found some persons on the roof of the big building peering through the high windows. Someone said that the pageant on Thursday night contained more people than had been crowded into it since Roosevelt last spoke there. Thousands were also turned away. The general director of the music and pageantry of the convention was H. Augustine Smith of Boston University with John R. Jones of Kansas City as assistant. The pageants will long be remembered as a high mark in the convention, far beyond anything ever put on in this country in similar large gatherings.

Dr. Magill Introduced as Secretary

Of almost equal interest to the convention with the adoption of the merger which changes the name of the Association was the introduction of the new general secretary of the International Sunday School of Council of Religious Education, Dr. Hugh S. Magill, field secretary of the National Education Association. Dr. Magill had been elected by the executive committee a day or two before the merger was ratified by the convention, in anticipation of favorable action on this matter. He was introduced by Marion Lawrance, consulting general secretary, in a few words (see page 74 for stenographic account). Dr. Magill has the degree of I.L.D. and has come from the field of public school education to that of Christian education with full consciousness of the opportunities the change involves. The representatives of the two elements in the merger felt that the best interests of all could be served if the new general secretary were selected from outside the ranks of either the merging bodies. To elevate a state or association officer, it was felt, might not bring to the enlarged body the experience which all members of the committee thought desirable. In the same way the consideration of men connected with denominational Sunday school bodies was ruled out. Dr. Magill will assume the duties of General Secretary on September 1, and will devote his entire time to the development of the program and policies of the new organization.

Dr. W. O. Thompson, president of the state university of Ohio,

was unanimously elected president of the new association, continuing the place he has held for the past four years. He was almost continuously in the chair of the presiding officer, keeping the program moving on time, interspersing humor when the long hours became wearisome to the thousands who attended every session of the main convention.

Concerning the future of the International Sunday School Council there seemed to be only one opinion among the delegates: optimism for the future. The modest budget of $110,000 was authorized for the first year of the quadrennium, and pledges toward this sum were received at several gatherings. A considerable amount will be available through denominational agencies, although territorial associations pledged their full part toward headquarters work. There will be needed, however, considerable sums from the rank and file of those interested in Sunday school work in order to permit the employed staff, which continues for the first year unchanged, to give its full strength to building up schools, rather than gathering money to meet pay-rolls.

The next convention will be held in April, 1926, in Birmingham, Alabama.

One of the pleasing little incidents which punctuated so many of the main sessions of the convention was the presentation on Saturday morning of an oil painting of Henry J. Heinz to be added to the gallery of other notable leaders of Sunday school work at the headquarters office. The presentation was made by E. D. McCafferty of the H. J. Heinz Company on behalf of the children of Mr. Heinz, and was accepted by President Thompson. (See pages 241-3 for the addresses.)

Among the fifteen varieties of conferences held in connection with the convention were several which were new, but which attracted considerable attention from the delegates. Among the conferences held for the first time at this convention were Church and Sunday School Publicity, Church and Sunday School Building and Equipment, Music and Pageantry, Daily Vacation Bible Schools, Community Training Schools, Weekday Schools of Religious Education, Teachers of Religious Education in Colleges and Seminaries.

The convention hall was admirably adapted for the convention and exhibits, which filled the corridors around the main hall and in several side rooms. Books and all sorts of supplies desirable in Sunday schools were on display and for sale by commercial houses. There

were also educational exhibits in the foyer and in the various church buildings over the city, in which the conferences were held. The World's Association likewise had an interesting exhibit.

The welcome of the entire city was cordial and real. The accommodations were ample and every detail of the convention from the standpoint of the local arrangements could hardly have been improved upon. The report of the committee on resolutions on page 32 expresses the thanks of the convention to many who added to the comfort and convenience of the delegates. The members of the Kansas City Committee of 100 were:

Committee of One Hundred

OFFICERS

Chairman.....Dr. Fletcher Homan
Vice-Chairmen—John W. Jenkins, O. J. Hill, R. T. Morrison, E. E. Hunt, Henry M. Beardsley, L. L. Adams, R. A. Long, Dr. W. W. King, Paul Vieth, Frank G. Richard, Fred W. Fleming, Dr. J. T. Pritchett, Ed S. North, Rev. C. P. Jones, Wm. B. Henderson
Executive Secretary.....Myron C. Settle
Recording Secretary.....Rev. I. A. Smith
Treasurer.....James T. Bradley

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Attorney.....R. Carter Tucker
Badges.....Conger R. Smith
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Children's Division.....Mrs. Frank W. Keene
Decorations.....L. W. Shouse
Entertainment and Banquets.....W. Frank Gentry
Exhibits.....C. F. Fowler
Finance.....L. L. Adams
First Aid .....Dr. G. E. Harris
Information and Reception.....R. Y. Prigmore
Music.....Col. Ruby Garrett
Pageant.....Miss Vesta Towner
Pages .....
Police Protection.....
Publicity and Transportation.....E. E. Elliott
Pulpit Supply.....Dr. Samuel D. Harkness
Superintendent's Co-operative.....Frank Masden
Ushers.....Wiley J. Smith
Young People's Division.....Walter C. Moore

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Rev. Thomas Boggess
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Leland Hazard
E. T. Freeman
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W. Frank Gentry
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Dr. B. A. Jenkins
Dr. R. H. Miller
Mrs. Otis Calvin
H. F. Branstetter
Col. F. W. Fleming
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R. Y. Prigmore
M. D. Stevenson
Wm. Whares

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Dr. Andreas Bard
Rev. L. A. Harshman

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B. C. Howard

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Fred Schaefer
W. G. Oehlschlager

EVANGELICAL MISSION
Martin Johnson

FRIENDS
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Rev. G. W. Wise

LUTHERAN (Aug. Synod)
Martin Mattson

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Dr. Fletcher Homan
John W. Jenkins
Jas. T. Bradley
C. P. Shipley
J. G. Lewis
John Aldrich
W. M. Ferguson
J. L. Brown
A. H. Simson
H. S. Gibson
C. R. Smith
Dr. T. W. Jeffrey
Dr. Grant Robbins
Dr. Wm. F. Hovis
Dr. W. W. King
Mrs. W. A. Tholen

UNITED PRESBYTERIAN
D. A. Braden

METHODIST EPISCOPAL SO.
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Mrs. Frank Keene
Frank Masden
G. L. Garlinghouse
Dr. U. G. Foote
Rev. R. F. Campbell
Rev. I. A. Smith
Dr. J. T. Pritchett

NAZARENE
Rev. W. E. Fisher
Percy H. Lunn

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Miss Elizabeth Carnahan
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Dr. Walter P. Nine

CHRISTIAN ENDEAVOR UNION
Thos. B. Peake
E. R. Siler

PRES. Y. P. ASSN.
John Wiesel

EPWORTH LEAGUE
John Carrothers

The Convention Speakers

The program with its 255 speakers was carried through with a remarkably small number to report "missing." Some of the speakers traveled half across the continent to give their half hour message, and at least one came from as far away as Scotland especially for the convention. The names of the speakers at the main convention and the conferences were:

ABERNETHY, MISS MARY E., in charge of Religious Education, Gary, Indiana.
ALBERTSON, E. T., General Secretary, Indiana Sunday School Association, Indianapolis, Indiana.
ALBRIGHT, ROGER, Children's Division Superintendent, Methodist Board of Sunday Schools, Chicago, Illinois.
ALEXANDER, JOHN L., Superintendent Young People's Division, International Sunday School Association, Chicago, Illinois.
ALLISON, MAURICE, Kansas City, Missouri.
ARMENTROUT, REV. J. S., Presbyterian Board of Publication, Philadelphia, Director of Teacher Training and Daily Vacation Bible Schools.
ARNOLD, DR. C. A., Pastor Grace Presbyterian Church, Kansas City.
ARNOLD, ARTHUR T., General Secretary, Ohio Sunday School Association, Columbus, Ohio.
ATHEARN, PROF. WALTER S., Chairman, Department of Education, School of Religious Education and Social Service, Boston University.
BACON, MISS SYDNEY, Kansas City, Missouri.

BADER, REV. JESSE M., Superintendent of Evangelism, United Christian Missionary Society, St. Louis, Missouri.
BAILEY, MISS MABEL L., Children's Division Superintendent, Wisconsin, Oshkosh, Wisconsin.
BAITY, DR. GEO. P., Pastor Westport Avenue Presbyterian Church, Kansas City, Missouri.
BALDWIN, MISS JOSEPHINE L., Associate Editor Sunday School Publications, M. E. Church, New York City.
BALDWIN, MRS. MAUD JUNKIN, Superintendent Children's Division, International Sunday School Association, Chicago, Illinois.
BARCLAY, DR. WADE CRAWFORD, Associate Education, Department of Adult and Teachers' Publications, M. E. Church, Cincinnati, Ohio.
BARTLETT, REV. EDWARD H., Secretary Detroit Sunday School Association, Detroit, Michigan.
BEARD, MISS HARRIET EDNA, Children's Division Superintendent Missouri Sunday School Association, St. Louis, Missouri.
BECKER, H. W., Adult Superintendent Missouri Sunday School Association, St. Louis, Missouri.
BENTLEY, PROF. JOHN E., Iliff School of Theology, Denver, Colorado.
BEST, E. M., Professor of Religious Education, United Theological Seminary, McGill University, Montreal, Canada.
BETTS, PROF. GEORGE E., Professor Religious Education, Los Angeles, California.
BITTING, DR. WILLIAM C., Pastor Second Baptist Church, St. Louis, Missouri.
BOSE, MISS LOTTIE MAY, Associate Young People's Superintendent, Missouri Sunday School Association, St. Louis.
BOVARD, DR. WILLIAM S., Corresponding Secretary, The Board of Sunday Schools of the M. E. Church, Chicago, Illinois.
BOWER, DR. WILLIAM CLAYTON, Professor of Religious Education, Dean of the College of the Bible, Lexington, Kentucky.
BOWDEN, DR. R. W., Secretary Ramsey County Sunday School Association, St. Paul, Minnesota.
BOWLBY, REV. H. L., Secretary Lord's Day Alliance.
BOWMAR, HERMAN, St. Louis, Missouri, International Executive Committee.
BOYD, REV. D. C., Pastor Presbyterian Church of the Covenant, Kansas City, Missouri.
BRADNER, LESTER, Ph. D., Department of Religious Education, Protestant Episcopal Church, New York City.
BRENT, C. H., Protestant Episcopal Bishop of Western New York, Buffalo, New York.
BREWBAKER, DR. C. W., General Secretary, United Brethren Sunday School Board, Dayton, Ohio.
BREWSTER, EDWARD H., General Secretary of Maine Sunday School Association, Portland, Maine.
BRINK, GILBERT N., Ph. D., General Secretary, Baptist Publication Society, Philadelphia, Pennsylvania.
BROCKWAY, MISS MEME, Elementary Superintendent American Baptist Publication Society, Philadelphia, Pennsylvania.

Brown, Owen C., Adult Editor American Baptist Publication Society, Philadelphia, Pennsylvania.
Bryan, William Jennings, Lecturer, Writer, Publicist, Miami, Florida.
Bryner, Mrs. Mary Foster, Children's Division Specialist, Peoria, Illinois.
Bullock, Mrs. Mae E., Children's Division, Superintendent, Christian Church, Dayton, Ohio.
Burnie, George N., General Secretary, Illinois Sunday School Association, Chicago, Illinois.
Bush, Mrs. John, Kansas City, Missouri.
Buxton, Mrs. A. A., Kansas City, Missouri.
Cameron, Mrs. I. T., Kansas City, Missouri.
Chalmers, Dr. W. E., Religious Education Secretary, American Baptist Publication Society, Philadelphia, Pennsylvania.
Charters, Prof. W. W., University of Pittsburgh.
Clark, Dr. Joseph, General Secretary, New York Sunday School Association, Albany, New York.
Clippinger, Pres. W. G., President Otterbein College, Westerville, Ohio, President Ohio Sunday School Association.
Combs, Dr. George Hamilton, Pastor Country Club Christian Church, Kansas City, Missouri.
Cook, Gary L., Indianapolis, Indiana.
Cowles, Miss Mary K., Director Weekday Schools of Religious Education, Van Wert, Ohio.
Crangle, Miss Clara E., Kansas City, Missouri.
Dakin, Dr. E. Leroy, Chairman Adult Division Committee, Pastor The Baptist Temple, Charleston, West Virginia.
Danforth, William H., Chairman Young People's Division Committee, St. Louis, Missouri.
Darsie, Dr. Charles, Superintendent Adult Division and Training Work, Disciples of Christ, St. Louis, Missouri.
Deane, Miss Elizabeth, Children's Division Superintendent Iowa Sunday School Association, Newton, Iowa.
Dietz, Mrs. W. H., Children's Division Specialist, Chicago, Illinois.
Diffendorfer, Ralph E., Superintendent Educational Department, Council of Boards of Benevolence, M. E. Church, Chicago, Illinois.
Dillard, Frank G.
Donnelley, Harry I., Boys' Work Director, Presbyterian Church, Witherspoon Building, Philadelphia, Pennsylvania.
Downey, Dr. David G., Book Editor, The Methodist Book Concern, New York City.
Dubach, Mrs. O. F., Kansas City.
Durham, J. Shreve, Superintendent Home Visitation Department, Chicago, Illinois.
Eldredge, Hermon, Religious Work Secretary Y. M. C. A., Erie, Pennsylvania.
Eldredge, J. W., Superintendent Publicity Department, West Virginia Sunday School Association, Beckley, West Virginia.

ELLIOTT, E. E., Chairman Publicity and Transportation, Kansas City, Missouri.
ELLIS, WILLIAM T., The Ellis Service, Traveler, Writer, Lecturer, Swarthmore, Pennsylvania.
ENGLE, J. H., General Secretary, Michigan Sunday School Council of Religious Education, Lansing, Michigan.
EVANS, DR. D. J., Pastor First Baptist Church, Kansas City, Mo.
EVANS, THOMAS S., Home Director International Daily Vacation Bible School Association, Philadelphia, Pennsylvania.
FARES, SAMUEL B., Secretary Philadelphia Sunday School Association.
FERGUSON, MISS BONITA, Superintendent Young People's Division, Kansas Sunday School Association, Aetna Bldg., Topeka.
FERGUSSON, DR. E. MORRIS, Writer, Sunday School Specialist, Auburndale, Massachusetts.
FISHER, CHARLES S., General Secretary, Northern California, San Francisco, California.
FOOTE, DR. ULYSSES G., Pastor Central M. E. Church, South Kansas City, Missouri.
FORWARD, C. B., Manufacturer, Urbana, Ohio.
FOWLER, C. F., Superintendent Jackson Avenue Christian Sunday School, Kansas City, Missouri.
GANDY, JOHN M., President State Normal School, Petersburg, Virginia.
GARRISON, J. C., General Secretary, Minnesota Sunday School Association, St. Paul, Minnesota.
GIBSON, HUGH C., General Secretary, Southern California Sunday School Association, Los Angeles, California.
GLASS, DR. GILBERT, Secretary Sunday School Board, Presbyterian Church U. S., Richmond, Virginia.
GUTHRIE, K. H., Des Moines, Iowa.
HAGEMAN, REV. H. G.
HALPENNY, REV. E. W., Superintendent Adult Division, International Sunday School Association, Chicago, Illinois.
HAMILTON, MRS. C. G., Topeka, Kansas.
HAMILTON, WILLIAM, Vice-President International Sunday School Association, Toronto, Ontario.
HAUSER, REV. C. A., Educational Superintendent Reformed Church of United States, Philadelphia.
HARRIS, DR. GEORGE ELTON, Pastor Calvary Baptist Church, Kansas City, Missouri.
HARRIS, MISS ELIZABETH, Superintendent Children's Division New York Sunday School Association, Albany, New York.
HAYWARD, PERCY R., General Secretary Religious Education Church of Canada, Toronto, Ontario.
HENDERSON, MRS. WM. B., Kansas City, Missouri.
HERBRECHT, O. G., Young People's Superintendent, Iowa Sunday School Association, Des Moines, Iowa.
HOMAN, DR. FLETCHER, Chairman Kansas City Committee of 100, Kansas City, Missouri.

HOPKINS, ROBERT M., Chairman Executive Committee, Secretary Sunday School Board, Disciples of Christ, St. Louis, Missouri.
HOVIS, DR. WILLIAM FORNEY, Pastor Grand Avenue M. E. Church, Kansas City, Missouri.
HOWARD, MISS MARY VIRGINIA, Children's Division Superintendent, Kentucky Sunday School Association, Somerville, Kentucky.
HOWELL, WALTER D.
HOWLAND, REV. JOHN, General Secretary, Mexico.
HUBBELL, REV. HARRY HOPKINS, Director Religious Education, Lafayette Avenue Presbyterian Church, Buffalo, New York.
HUGHES, EDWIN H., Bishop M. E. Church, Boston Area, Malden, Massachusetts.
HUMBERT, HAROLD, Professor Boston University, Boston, Massachusetts.
HUTCHESON, MISS GRACE, Kansas City, Missouri.
HUTTON, MRS. R. J., Children's Division Superintendent, Michigan Sunday School Association, Detroit, Michigan.
HUTTON, WALTER, General Secretary, Iowa Sunday School Association, Des Moines, Iowa.
HYDE, HONORABLE ARTHUR M., Governor of Missouri, Jefferson City, Missouri.
IMAMURA, REV. SHOICHI, General Secretary, The National Sunday School Association of Japan, Tokyo, Japan.
JACOBY, H. S., Professor of Bridge Engineering, Cornell University, Ithaca, New York.
JENKINS, DR. BURRIS A., Pastor Linwood Boulevard Christian Church, Kansas City, Missouri.
JOHNSON, ALFONSO, Manager Columbia Evening Missourian, Columbia, Missouri.
JONAS, D. T., Sunday School Editor, Pittsburgh Leader, Pittsburgh, Pennsylvania.
JONES, PROF. JOHN R., Music Director, Kansas City, Missouri.
JOPLIN, GEORGE A., General Secretary, Kentucky Sunday School Association, Louisville, Kentucky.
JUDEN, SUSIE M., Children's Division Superintendent, Louisiana Sunday School Association, New Orleans, Louisiana.
KEELER, RALPH WELLES, D.D., Director Publicity, Kansas City Convention Committee, Methodist Book Concern, Chicago, Illinois.
KEENE, MRS. FRANK, President Graded Union, Kansas City, Missouri.
KELLY, REV. JAMES, General Secretary Scottish Sunday School Association, Glasgow, Scotland.
KENNEDY, MISS MINNIE E., Director of Elementary Work, M. E. Church, South, Nashville, Tennessee.
KEPHART, CYRUS J., Bishop of the Church of the United Brethren in Christ, Southwest District, Kansas City, Missouri.
KING, DR. W. W., Superintendent Kansas City District M. E. Church, Kansas City, Missouri.
KINNEAR, JAMES W., Chairman Executive Committee World's Sunday School Association, Pittsburgh, Pennsylvania.

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Miss VESTA TOWNER
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COL. RUBY GARRETT
MUSIC

Mrs. FRANK W. KEENE
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1922

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YOUNG PEOPLE'S DIVISION

H. F. BRANSTETTER
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FRANK MASDEN
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R. CARTER TUCKER
ATTORNEY

1922

KNAPP, E. C., Secretary, Inland Empire Sunday School Association, Spokane, Washington.
KOEHLER, LOUIS H., Religious Education, Baptist Church.
KRAFT, L. J., Treasurer International Sunday School Association, Chicago, Illinois.
KURTZ, PRES. D. WEBSTER, President McPherson College, McPherson, Kansas.
LAMOREAUX, MRS. M. S., Writer, Lecturer, Specialist, Chicago, Illinois.
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LAINE, MISS BERTHA, Children's Division Superintendent, Religious Education Council of Toronto, Ontario.
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LINDLEY, E. H., Chancellor Kansas State University, Lawrence, Kansas.
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MAY, MISS ALICE E., Young People's Superintendent, Columbus, Ohio.
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MUCKLEY, G. W., Church Extension Secretary, Disciples, St. Louis, Missouri.
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NOWLAN, IVAN S., General Secretary, Massachusetts Sunday School Association, Boston, Massachusetts.
ODELL, E. A., General Secretary Cuba Sunday School Association, Havana, Cuba.
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PRICE, DR. SAMUEL D., World's Sunday School Association, New York City.
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QUIN, HON. HUSTON, Mayor of Louisville, Kentucky.
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Richmond, D. T.
Richmond, I. S., Secretary Dayton Sunday School Association, Dayton, Ohio.
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Robertson, Miss Katherine, Kansas City, Missouri.
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Rogers, Dr. Harry C., Pastor Linwood Boulevard Presbyterian Church, Kansas City, Missouri.
Rogers, J. L., General Secretary Wisconsin Sunday School Association, Oshkosh.
Sampey, Dr. John R., Librarian, Southern Baptist Theological Seminary, Louisville, Kentucky.
Schell, Dr. Edwin A., Pastor Country Club M. E. Church, Kansas City, Missouri.
Settle, Mrs. Myron C., Children's Division Specialist, Kansas City, Missouri.
Settle, Myron C., Secretary Kansas City Sunday School Association; Executive Secretary Kansas City Committee of 100, Kansas City, Missouri.
Sewell, Mrs. Isaac, Children's Division Superintendent, Topeka, Kansas.
Shackford, Dr. John W., Supt. Dept. of Teacher Training, General Sunday School Board, Methodist Episcopal Church, South, Nashville, Tennessee.
Shaw, Mrs. H. R., Children's Division Superintendent, Denver, Colorado.
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Shields, Miss Elizabeth McE.
Shinn, Charles W., Secretary Chicago Sunday School Association.
Sims, D. W., General Superintendent North Carolina Sunday School Association, Raleigh, North Carolina.
Simms, L. W., International Ex. Com., St. John, N. B.
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Smith, Prof. Cecil.
Smith, Henry G., Greenville, Pennsylvania.
Smith, Herbert H., Associate Director, Department of Publicity, Presbyterian Church in the U. S. A., New York City.
Smith, Lansing F., Chairman International Children's Division, St. Louis, Missouri.
Snow, Walter A., General Secretary West Virginia Sunday School Association, Clarksburg, West Virginia.
Soares, Prof. T. G., Professor Chicago University.
Somerndike, J. M., Presbyterian Sunday School Board, Philadelphia, Pennsylvania.
Springstead, Mrs. Lulu, Secretary Elmira School of Religious Education, Elmira, New York.
Spencer, Rev. Robert Nelson, Pastor Grace and Holy Trinity Episcopal Church, Kansas City, Missouri.
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Stanford, E. R., Superintendent Intermediate and Senior Department Methodist Episcopal Church, South, Nashville, Tennessee.
Stelzle, Charles, Lecturer, Social Welfare Specialist, New York City.
Stevens, Arthur F., Executive Manager, The Methodist Book Concern, New York City.
Stites, Hon. John, Louisville, Kentucky.
Stockham, William H., Chairman Commission on Evangelism, International Executive Committee, Birmingham, Alabama.
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String, Mrs. Margaret L., Cleveland, Ohio.
Sudlow, Mrs. Elizabeth Williams, Writer, Children's Specialist.
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Trigg, Fred C., Kansas City Star, Kansas City, Missouri.
Troland, Edwin, Malden, Massachusetts.
Vickerman, Hon. J. W., Chairman Adult Bible Class Federation, Pennsylvania Sabbath School Association.
Vieth, Paul H., General Secretary Missouri Sunday School Association, St. Louis, Missouri.

WAITE, R. A., Young People's Division, International Sunday School Association.
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WALKER, MISS HARRIET L., Joplin, Missouri.
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WEAVER, MISS. PEARL L., Children's Division Superintendent, Illinois.
WASHBURN, FRED, Secretary Berrien County Sunday School Association, Benton Harbor, Michigan.
WEBB, R. D., General Superintendent Georgia Sunday School Association, Atlanta, Georgia.
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WHEELER, WAYNE B., Legal Director Anti-Saloon League, Washington, D. C.
WILLIAMS, REV. GEO. P., D.D., General Secretary American Sunday School Union, Philadelphia, Pennsylvania.
WILLIAMS, STERLING L., Young People's Superintendent of Missouri, Kansas City, Missouri.
WING, D. H., Superintendent Young People's Division of Illinois Sunday School Association, Chicago, Illinois.
WISE, REV. GEO. C., Pastor Friends Church, Kansas City, Missouri.
WITHERS, A. B., Professor.
WRIGHT, CLARENCE N., Young People's Superintendent, Michigan.
YOUNG, THOMAS S., D.D., Director Division of Church Weekday and Church Vacation Schools, American Baptist Publication Society, Philadelphia, Pennsylvania.

Convention Day by Day

It is impossible to attempt to reproduce the convention day by day. These notes will serve to refresh the minds of delegates as to the outstanding features.

Wednesday, June 21

The convention was called to order exactly on time by President Thompson. In the absence of Herbert L. Hill, recording secretary, Herbert H. Smith of New York, editor of this volume, was named secretary of the convention. After song and prayer, Professor W. O. Warmingham gave the first of four daily half hours with the Bible. The President's address followed. (See page 23.) Dr. Charles M. Sheldon, editor of the Christian Herald and widely known for his fearless preaching, gave an address on "The Changing World Order."

Addresses were made at the afternoon session on "Spiritual Literacy and Illiteracy" by Dr. J. C. Robertson and Dr. D. Webster Kurtz; on "The Moral Situation in America" by Chancellor E. H. Lindley, and on "Outlook for Christian Education" by Dr. Walter S. Athearn.

That evening was the first of a series of delightful evenings of song and pageantry. The convention chorus was present. Ralph E. Diffendorfer gave a stereopticon address showing the progress of Sunday school work and the goals yet to be attained.

Thursday, June 22

Conferences got under way with two at 8 o'clock. Others were held during the afternoon, simultaneously with the main program in the convention hall. In the morning at the fourth general session, brief services were held in memory of International workers who during the quadrennium had been called to their reward. Following this Dr. Charles S. Medbury delivered an address, "Christ, the Hope of the World." Then came the report of the committee on reorganization, speeches, (see page 62) and the adoption of the report creating the International Sunday School Council of Religious Education.

The afternoon was devoted to four papers on various phases of religious education and its program, including "A Comprehensive Program of Education—Secular and Religious" by Dr. Hugh S. Magill, who that morning had been introduced as the general secretary of the newly formed organization.

Thursday night was Kansas City night at the convention hall with a pageant by H. Augustine Smith, "The Light of the World," first presented in Tokyo, October 8, 1920. There were 300 participants with 100 in the chorus, and the hall was packed with an audience said to number nearly 10,000. This was followed by an address by Miss Margaret Slattery. The same evening the men and women connected in any way with the International work gathered for dinner and brief speeches in Independence Boulevard church with William H. Danforth presiding. Discussion of various phases of the reorganization plan, what led up to it, and how it will fit into the present work were explained by half a dozen speakers. It was apparent from all the speakers, representing both parties to the union, were in thorough sympathy, with no sore spots remaining.

HUGH S. MAGILL, LL. D.
General Secretary International S. S. Council of Religious Education

Friday, June 23

Two groups of addresses were given Friday morning, on organization for religious education and training for leadership. The executive committee also made its report.

In the afternoon at the hall further addresses were made under section 3 of the committee on education.

The same afternoon the Women's Algerian Mission band held a delightful reunion in Grand Avenue Methodist Episcopal church with Mrs. Mary Foster Bryner presiding.

In the evening special hymns by the rainbow chorus of 400 with stereopticon slides of the life of Christ made a striking evening which closed with a stereopticon lecture on the training school activities of the Association by John L. Alexander and a statement by Marion Lawrance of the task before the association the next four years.

Saturday, June 24

Following the usual Bible hour the portrait of Mr. Heinz was presented and announcement was made that the convention was undoubtedly the largest gathering of organized religious forces the world has ever seen. International employed officers were presented and briefly told of various phases of the work.

Delegates to past world conventions gathered at dinner Saturday evening and learned that since the convention at Tokyo in 1920 the Sunday school population of Japan has doubled. The diners pledged $800 toward a Sunday school building in Tokyo in memory of Frank L. Brown, secretary of the World Association, who recently died.

At the convention hall, in addition to the presentation of the flags for banner delegations, Dr. Paul S. Leinbach gave an intensely interesting illustrated talk of the suffering still continuing in the Near East and D. T. Jonas of the Pittsburgh Leader spoke on "Obligations of the Press to Childhood and Youth."

Sunday, June 25

The day was started by a well attended early prayer meeting in Grand Avenue Methodist Episcopal church.

Many of the convention speakers filled local pulpits in the morning and evening.

In the afternoon at the convention hall three addresses on evangelism were made by William H. Main, Rev. Jesse M. Bader and Charles Stelzle.

At the same hour a meeting for women was held in Grand Avenue Methodist Episcopal church addressed by Mrs. M. S. Lamoreaux and Miss Slattery.

With a stereopticon lecture by Dr. Samuel D. Price and addresses by several prominent workers who had been to Japan to the latest world's convention, Sunday evening was given over to the work of the World's Association. Rev. James Kelly, general secretary of the Scottish Sunday School Association, in a forceful address invited the delegates to the next world's convention in Glasgow in 1924.

The same evening a church full of people in the eastern part of the city was having a rally with Miss Slattery as the main speaker, under the auspices of the Kansas City Inter-Sunday School Older Boys' and Girls' Council.

Monday, June 26

With renewed vigor the delegates came to the opening session Monday and heard four excellent addresses by President John M. Gandy, William T. Ellis, Wayne B. Wheeler and Daniel A. Poling. The report of the committee on resolutions was also adopted (see page 32).

Monday afternoon was devoted entirely to sectional conferences under the lead of the various divisions of Sunday school work.

Monday evening was pageant night again with the mammoth hall packed to the roof. This is what the *Kansas City Times* said about the pageant the next morning:

> The highest ideal it is possible to have of the United States, is that it is "The Commonwealth of God" and that its children are the children of God.
>
> This ideal was fixed last night upon as many persons as Convention hall can be induced to hold. They stood packed a little more densely at the back of the arena than they did last Thursday night for "The Light of the World" pageant, and yet there was not room for all.
>
> Outside the doors men and women pleaded they had come a long way to see the pageant. Surely there must be a place inside for a woman from Independence, Kas., or a couple from Colony. But there were no more seats and no more inches of floor space on which to stand.

The second pageant featured by the International Sunday School Convention presented a strong contrast to the first one, given last Thursday night.

The effect was strongly stimulating. No American could see the dynamic scenes without feeling he was looking into the mirror of his own mind, seeing there the America he knows.

One Flag Covered All

Columbia came with her legion of attendants, while the resonant voice of the Rev. George Elton Harris, pastor of Calvary Baptist church, told the story of God's commonwealth.

Children came in troops wearing on their little breasts the colors that have so newly been washed clean in American blood.

Immigrants came leading their young and supplicating Columbia for shelter. They came in rags, hungry, wretched, tired. All found shelter beneath the banner of Columbia. Their own homeland flags were stacked like guns beside each group, while suddenly a magnificent great flag was unfurled from the ceiling and floated above all the little immigrant people; each with his own little flag at rest beside him.

"Lest We Forget" was the keynote of the second scene. It was in this scene the remarkable voice of a young Kansas City minister, the Rev. E. L. Thompson of the Jackson Avenue Christian church, took up the theme, reciting the dramatic story of those who died that America might remain "The Commonwealth of God." The powerful, intensely musical voice of the young minister was only one of many impressive features of this scene at the altar, guarded by men in khaki. Maidens in white robes came in long files bringing wreaths. A bugle sounded taps. A great cross shone with a white light above the altar, and more maidens came, ringing bells of peace.

Congregation in Singing Role

For sheer loveliness, this was the high moment of the pageant, when the files of young girls entered, those in blue robes from the right side of the stage and those in yellow from the left. Their arms swung in a long, rhythmic motion, peace bells in their hands.

Below the shining cross, voices sang softly, "Silent Night," and then the cross was red above the altar to the slain soldiers. Finally it was gold in color—crowning the God of the commonwealth, and the voices of the singers were heard in a jubilant measure, "They Come."

While the stage still was filled with these Americans, gathered from the ends of the earth, H. Augustine Smith led the vast congregation in singing "All Hail to the Power of Jesus' Name," stressing the line, "Let every kindred, every tribe."

The incidental choruses in the pageant were sung by members of the Independence, Mo., Oratorical Society, led by John R. Jones at the piano.

All the special parts in the pageant were in capable hands. Miss Marjorie Striegel, as Columbia, has a profile much like the one most familiar. Ercelle Jean Bradley, as the "Woman in Black," presented a tragic figure. Elsie O. Hill, Mrs. J. W. Lane and Mrs. Vivian Cutler Tunstall, as the three angels, sang short passages in rich, clear voices.

Following the pageant a brief address was made by Governor Arthur M. Hyde of Missouri and greetings read from governors of a number of states. (See page 36). William T. Ellis spoke briefly in the absence of Raymond Robins whom illness detained at the last minute.

Tuesday, June 27

Bishop Edwin H. Hughes of the Methodist church opened the last day with a notable oration and was followed by Dr. Henry H. Meyer. Bishop Bell and Dr. W. A. Ganfield were absent. The challenge of the new quadrennium was presented by four speakers and Marion Lawrance closed the session with a fitting message and the introduction of all the state secretaries present. Mr. Lawrance's voice had given out several days before and he spoke with the aid of an electric sound magnifier. A flag of Canada was presented on behalf of the *Kansas City Star* to the Canadian association and received by Mr. William Hamilton.

The evening session saw another tremendous crowd to hear Bishop Hughes again and William Jennings Bryan. There was fitting music, then in the words of the program the delegates obeyed the injunction, "Arise, let us go hence."

Newspapers Helpful

The newspapers of Kansas City were very liberal with advance publicity and with accounts of the meetings. The temper of the editorial pages during the convention is reflected by this editorial from the *Journal:*

The great International Sunday School Convention, which comes to an end tonight, will leave behind a profound and lasting impression. Its influence will radiate throughout a constantly widening area, carrying its splendid message of the evangelism of childhood.

In the nature of things the youth of the world were the central consideration during the discussions; that is the hub-purpose of the association. But the presentation of the message was not confined to the exchange of opinions and methods on the part of the experts who thronged the program. It was dramatized most effectively on several occasions, perhaps none of which was more noteworthy than the superb Rainbow chorus.

The relation of art to religion was most beautifully illustrated, when hundreds of children took part in the Rainbow chorus. Striking electrical features enhanced the artistic effectiveness of the spectacle, while the voices of the little ones, as they sang songs of hope and cheer and adoration and patriotism rivaled, in their reverent symbolism, the very choruses of the angels on that mighty night 2,000 years ago when the heavens proclaimed the birth of the Holy Child.

Heaven was brought very near to earth when hundreds of little ones, hardly needing any illusion to transform them into earthly angels, waved the Stars and Stripes and broke into song. No wonder the audience was thrilled to its very soul, for "of such is the kingdom of heaven." Of such is its music made. Such are the strains which Christian faith says roll over the plains of the Holy City and echo about the Throne.

It is not far-fetched to emphasize the dramatic value of beauty in religion. The first plays were morality plays. The greatest pictures ever painted, the noblest songs ever sung, the greatest poems ever written, had religious inspiration. Sculpture alone seems to have failed to draw its inspiration from the fount except in the era of the classic pagans.

But through all the ages religion, either Christianity or paganism, has guided the hand and heart and tongue and pen of those animated by religious fervor, and art has always laid its most precious gifts upon altars of human faith.

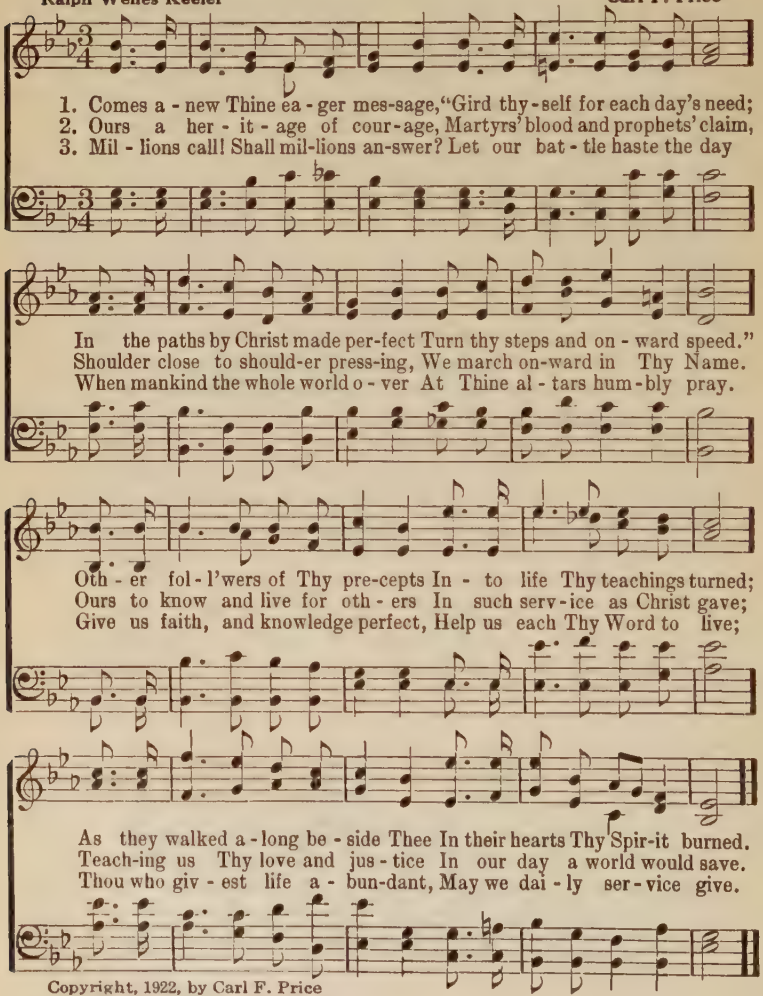
It has remained for Christianity to make the supreme offering, the superlative application of this cosmic fact, by dedicating beauty and dramatic power to religion as it affects the childhood of the world. The lesson has never been taught quite so marvelously as during the sessions of the International Sunday School Association, especially through the medium of the beautiful pageants and Rainbow chorus spectacle presented as the climactic features of the inculcation.

The Convention Hymn

Gird Thyself For Each Day's Need

Dedicated to the Sixteenth International Sunday-School Convention

Ralph Welles Keeler **Carl F. Price**


1. Comes a - new Thine ea - ger mes-sage, "Gird thy - self for each day's need;
2. Ours a her - it - age of cour-age, Martyrs' blood and prophets' claim,
3. Mil - lions call! Shall mil-lions an-swer? Let our bat - tle haste the day
In the paths by Christ made per-fect Turn thy steps and on - ward speed."
Shoulder close to should-er press-ing, We march on-ward in Thy Name.
When mankind the whole world o - ver At Thine al - tars hum-bly pray.
Oth - er fol - l'wers of Thy pre-cepts In - to life Thy teachings turned;
Ours to know and live for oth - ers In such serv - ice as Christ gave;
Give us faith, and knowledge perfect, Help us each Thy Word to live;
As they walked a - long be - side Thee In their hearts Thy Spir-it burned.
Teach-ing us Thy love and jus - tice In our day a world would save.
Thou who giv - est life a - bun-dant, May we dai - ly ser - vice give.

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PRESIDENT'S ADDRESS

W. O. Thompson

THIS first public opportunity is eagerly seized in order to express my gratitude for the honor conferred upon me when at the Buffalo Convention I was elected President of the International Sunday School Association. I desire now to express publicly my thanks for the trust imposed in me and to express the hope that the experience at this convention may justify the confidence placed in your presiding officer.

The experience of the quadrennium now closing has been alive with interest, but most perplexing in many of its issues. At the beginning we were enlisted in the great cause of international destruction which had many of the features of an irrational attempt at national and international suicide. This world experience was without adequate justification and wholly at variance with any ideals cherished by the church or by a great organization like the Sunday school cause throughout the world. All the features of religion wherever and however expressed, are constructive in character and aim at the redemption and upbuilding, both of men and of society. The indescribable experience of this attempt to express the greediest form of selfishness and the most ambitious will to power brought many minds to confusion and almost to despair. The enthusiasm however that rose after the struggle had been well developed led many people to believe that the unparalleled unity of thinking among Christian people would develop great power for good when once the struggle had ceased. The enthusiasm of Christian men and women after the signing of the Armistice led to a large hope of church co-operation that should be world-wide in its application. These hopes have in the main been disappointed. The world in its moral idealism has distinctly dropped from the high levels marked in the contest and now is making an effort to reconstruct a war weary world. The truth is that the problems of peace are now more difficult and more serious than those of war. It was comparatively easy to live while fighting, but it is extremely painful and disheartening to recover from the frenzied efforts to settle great questions at the mouth of the cannon.

State of Mind

The state of mind ensuing is much more discouraging than is ordinarily assumed. The irrational character of attempted suicide is usually followed by a state of mind more dangerous than that which contemplated the irrational act. It is even more pronouncedly so in the case of the international insanity not yet cured and may develop in a new form. The issues of peace are thus very much more serious than were the issues of war. The world must now deal with a state of mind which attempted and contemplated ruin, unwarranted power and the satisfaction of an unholy ambition as its great objective. At the conclusion, not one nation alone was disappointed, but all nations alike have gathered about the disordered battlefields with no plans or commanding intelligence adequate to the building of a better world. The evidence of selfishness and greed is altogether too manifest. The world has come to believe that its chief problems are material, industrial and economic. As a matter of fact any true diagnosis of the mind of the world will discover that the real issues are moral issues. The spiritual heights to which some minds were able to climb during the war are still there and may be scaled again by those with adequate faith and vision. There are those who are relying almost wholly upon financial and industrial reorganization as the hope of the world. There is no doubt that these commercial and economic problems demand a solution. The error lies in the assumption that a rich world, an adjusted world, or a prosperous world is necessarily or even probably a world of best conditions for the millions. For a generation this world had been going to school and worshiping at German shrines. No nation for centuries had exerted so widespread an influence on both religion and education. More than people were aware of, they were steadily conforming to a philosophy that was purely material in its outlook, and now that we have revolted the word "efficiency" is reluctantly admitted to good society. There is something therefore more profound in the needs of the world than material success.

Not a Convention of Doubters

During these recent years it has been not uncommon to read in reputable circles that the church and organized Christianity have lost hold upon the millions of the people and that the ideals for which the church stands are no longer effective in holding the head and the heart of the world. Some bolder critics have intimated that organized Christianity was really a useless appendage to modern life. The church has been regarded as so much excess baggage. It is well for us that we

listen intelligently to all such criticism and at the same time raise the issue as to the question of fact. This great assembly is here as an expression of its faith in the fundamental ideas underlying the Christian religion. We are not assembled as a Convention of doubters. It is well for us, however, to be able to give a reason for the faith that is in us and at such times as this to reassure ourselves of the security of the foundations on which we stand. After all that has been said, the fact remains that the church has come through the last five or eight years with a steadier hand than any organization I happen to know about. The banks, the business men, the commercial interests and all other organizations have been pushed to their limit to maintain an economic balance. On the other hand to the surprise of many people the church has maintained its attendance, the Sunday school has regained the lost membership due to the war, the benevolent funds have increased, the support of the local congregation has strengthened, and in every way today the outlook for a progressive program on the part of Christian churches of America is as bright as it has been for a generation. Indeed, the church, despite all her critics, has maintained a pretty steady development of faith, enthusiasm and service.

I am not unmindful of the fact that certain divisive tendencies have manifested themselves in the church. These tendencies have arisen out of an emphasis of certain theological doctrines that have been the subject of dispute for more than a century. It was hoped that the debate of the middle of the nineteenth century had closed some issues and that a revival of the controversies concerning the authority of the scriptures, and in general the conflict between science and religion, was impossible. However, it seems to be true that every generation must pass through the childhood stage and ask all the questions that previous generations have asked. This may be a necessary condition of progress. At all events, we must be patient and courteous toward all inquiries concerning the foundations of our faith and life. Meantime it may be well for us to reassure ourselves by recognizing the temporary character of the passing debates between faith and unbelief and between systems of theology and the teachings of science. Despite all these discussions the Christian faith today stands more strongly entrenched in the hearts of the world than ever before. The men and women who today make a profession of their faith have something of the courage of their faith. They are not apologizing for the fact of their religious affiliations. Doubtless there always will be ultra conservatives and extreme radicals in the church. There will also be a

group of men of narrow vision and of intense partizanship. In addition to these there will be found the men and women of strong faith, clear vision, determined purpose, liberal mind and generous heart. These men and women constitute the great rank and file of the Christian church and will not be swayed from their position by the useless debates upon questions that never saved a soul or built a Christian civilization. It would be well therefore if the dead issues of the past were consigned to their proper resting place and the energy of the present day Christian church focused upon the great issue of reconstructing the mind of the world in order that it may have the mind of Christ.

The Sunday School Has Recovered Loss

The Sunday schools of America suffered greatly in attendance after the outbreak of the great international insanity. This was an unavoidable disaster. However, the men and women with persistent faith never lost heart or courage and struggled with the problems of evangelization and education in the Sunday schools. The distracting effects of war upon the moral ideals of youth were manifest everywhere. Standards of conduct were lowered. Many things were apologized for because of the war condition that under ordinary experiences would have been roundly condemned. As a result of this shifting standard of morals there was an indifference toward religious teaching and a distinct decline in the religious enthusiasm of many young men and young women. It is gratifying now, however, to observe a revival of genuine interest in religious education. The reports so far as available from our colleges and universities intimate a great recovery in the religious steadiness of the young men and young women now in college. The student volunteer convention recently held in Des Moines was an expression of the high enthusiasm and has borne rich fruit in religious experience of thousands of young college men and women. The church attendance on the part of students may be regarded as an index for the simple reason that all such attendance is voluntary and largely non-resident attendance. The enrollment of the Sunday school has steadily recovered until today we are confronted with the large issue of dealing adequately with the demands of the hour.

Meantime it is well to keep in mind that during the last three or four years there has come a deepened conviction in the minds of educated Sunday school people as to the necessity of a nation-wide program for the religious education of the youth. The evangelization agencies of the church are also keenly awake to the importance of that phase of Chris-

President W. O. THOMPSON

tian activity. This convention, therefore, will be presented with the two great issues before the Sunday schools, namely the evangelization of the youth and the adequate religious education of the children of America.

The Merger

Before speaking definitely to this program, let me invite your attention to the significance of the merger between the International Sunday School Association and the Sunday School Council of Evangelical Churches. Inasmuch as this topic will be formally presented to the convention and provision made for a complete statement and discussion, it is not appropriate at this time to do more than to make a passing remark.

No movement in the Sunday school cause for a generation has a more profound significance than the effort of the churches and the Sunday school to combine in a unified program for the great cause we hold in common. The voluntary forces of the International Sunday School Association have always stood upon a soundly evangelical basis. These people, individually and collectively have declined to force upon any one of the great denominations a particular form of doctrine, of ritual, or of service. The aim of the Association has been co-operative, constructive, stimulating and in every way helpful. It lacked, however, the unified support of church organizations, although it never lacked in the hearty sympathy and cordial approval of either churches or individuals. On the other hand the interest of the organized agencies of the church was profound and persistent. These agencies could not divorce themselves from a genuine interest in all the work of the Sunday school. They were in large degree the creators of its literature and the directing agency of local activities. With these activities the International Sunday School Association sought to ally itself and to be of any possible service. The union of these two great organizations which we trust will be consummated during this convention will bring together all the active workers in the Sunday school cause of America and will, we trust, arouse a new enthusiasm on the part of all the churches and at the same time continue that devoted enthusiasm and service which has characterized the great men and women who have maintained the organization and service of the International Sunday School Association. The fact that the International Sunday School Association has always stood for church unity and for the most practical co-operation of Christian people everywhere, will make it easy for this blending of these forces to present the greatest program for evangelization and education ever presented to the American church.

The basis on which this large program is projected rests directly upon the words of Our Lord; said he, "Search the Scriptures for in them ye think ye have eternal life; and they are they which testify of me." Add to this the great commission which directs us to go and teach all nations and we have as complete a statement of authority for teaching the Scriptures as could well be announced. In other words obedience to the teaching of Jesus Christ calls upon us to teach the Scriptures. We interpret this to be no narrow or incomplete view, but a comprehensive program of putting the whole Bible into the minds and hearts of the youth of the country.

The Object

We shall not be satisfied in attempting this program with a mere literary interpretation of the scripture; this theme is of keenest interest to those interested in the literary quality of the Bible, but the Sunday school is aiming at the salvation of the individual and the community. Nor will it answer our purpose to take a merely historical view of the Scripture. We hear very much in these days of the importance of Biblical history. I should not be disposed to discount that importance, but at this moment I desire to suggest that the Bible as a book of history would not enlist the enthusiasm of those interested in the redeeming of men. Nor are we to content ourselves with the Bible as a book of wisdom. It is a great repository of the accumulated wisdom of the ages, but salvation is not a matter of wisdom, but of grace. Nor are we disposed to exercise great patience with those who think of a critical study of the Bible as essential to the Sunday school. This may be true of the more highly developed education, but the masses of the people need the great central message of this book. There are those also who are continually searching the Scriptures in the spirit of controversy and debate. They are looking for defects; for contradictions; for a conflict between some scientific view and their religious thinking. All such searching of the Scripture fails of the great motive held before the Sunday schools of the country. The Bible was not intended to be primarily a text book on history or philosophy or science.

The fact that it has literary quality is a mere incident. The central truth is that but for Jesus there would have been no Bible. The New Testament could not have been written and the Old Testament would have had no adequate reason for existence. It is He of whom the Prophets wrote and Psalmists sang. He came as the Redeemer of the world; not as its historian or expert in science, or creator of the literature. The fact that our Christianity centers about Christ and has

created the most attractive literature of the world is extremely gratifying, but we must not lose sight of the fact that the great end of religious education and of teaching of Scriptures is to bring to the world a knowledge of the redemption that is in Christ Jesus and to point to the way from darkness to light. The Christian therefore teaches the Scriptures for a very definite and adequate reason.

Evangelization and Education

If one should attempt to state this case more completely it would require that the two-fold object be held constantly before us, namely the evangelization of the world or the winning of men to Christ, and second the education of the world, of the building up of the world in the knowledge of the things that pertain unto life and Godliness. In speaking particularly of this program for education, let me remind you of the importance of the Christian conception that religion underlies and undergirds morality. The religious sanction of morals has always been accepted by the Christian church. No theory of convenience, of expediency, or of personal pleasure is sufficient to sustain us in the great tests of moral quality that come to every human being. Our faith and our works are vitally related. So also our religion and our morality. Our contention is, therefore, that if we succeed in teaching the Bible to the oncoming generation, the moral quality of civilization will so far be assured. The Bible will be able to take care of itself in all the great controversies. No generation thoroughly familiar with the Bible has ever left its moral standards. There is no reason to believe today that any generation well instructed in the Scriptures will depart from the moral standards of life and conduct therein revealed. By this I do not mean to intimate that any generation has ever attained unto the perfection set forth in the teachings of Jesus. I mean rather to intimate that those instructed in the Scriptures are attached to Christian rather than pagan standards of morality. They are at least turned toward the light. Whatever of good, therefore, that exists in the civilization of today may be attributed to the morals inculcated through the Scriptures and to the reinforcement of this morality by Christian idealism. It is for this whole-hearted earnest presentation of the holy Scriptures to our generation that we now plead.

The program as carried out has been altogether inadequate. The mere reading of the Bible in the public schools, however desirable, is not sufficient. The teaching of the Bible in the Sunday school is yet incomplete. The courses of study provided in our best Christian colleges

are admittedly incomplete and leave much to be desired. This great program of reinforced teaching of the Bible must come from the spirit of the churches. If, as we trust, this great convention shall reorganize the activities of the church and the Sunday school with a new desire and a high purpose to spread the knowledge of the message of God to men it will have justified all the effort concentrated in this convention.

May we not, therefore, with due appreciation of all the sacrificial service rendered by the Sunday school teachers and others in the past turn our faces toward a new day with a determination to bring the teaching of the Scriptures to its highest efficiency and to the greatest possible numbers. The disposition to adjust the teaching of Scripture to all classes and conditions of children, youth and adults should command our hearty approval and should bring a cordial support from all lovers of the truth.

Key Words of National and International Conventions

1832—New York City.....BEGINNINGS
This was the first National Convention.
1833—Philadelphia .....CESSATION
This was followed by a rest of twenty-six years.
1859—Philadelphia .....RESUSCITATION
The new start.
1869—Newark .....NEW VISION
Notable for the great men present.
1872—Indianapolis .....UNIFORM LESSONS
Uniform Lessons adopted.
1875—Baltimore .....SELF-CONGRATULATION
This was the first International Convention.
1878—Atlanta .....FRATERNITY
The North and South uniting.
1881—Toronto .....LEADERSHIP
B. F. Jacobs elected chairman Executive Committee.
1884—Louisville .....PRIMARY
This Convention specialized in primary work.
1887—Chicago .....SUPERVISION
Wm. Reynolds' paid superintendency began.
1890—Pittsburgh .....TEMPERANCE
Quarterly Temperance Lessons introduced.
1893—St. Louis.....FIELD WORKERS
Field Workers' Department organized.
1896—Boston .....CONTINENT FIELD
Field enlarged to take in North America.

1899—Atlanta ..... ADMINISTRATION
Marion Lawrance elected General Secretary.
1902—Denver ..... CHILDREN
Beginners' Lessons authorized.
1905—Toronto ..... ADULT
Adult Department established.
1908—Louisville ..... GRADED LESSONS
Graded Lessons authorized.
1911—San Francisco ..... YOUNG PEOPLE
Young People's Work established.
1914—Chicago ..... CO-OPERATION
Denominations co-operating in lesson construction.
1918—Buffalo ..... COMMUNITY
Community Work emphasized.
1922—Kansas City ..... RE-ORGANIZATION
International Association and Sunday School Council merged under new name.

New Officers Elected

President—Dr. W. O. Thompson of Ohio.
Vice-President—William Hamilton of Canada.
Treasurer—J. L. Kraft of Illinois.
Recording Secretary—Herbert L. Hill of New York.

Honorary Members of Executive Committee

Justice J. J. Maclaren, D. C. L., LL. D., Toronto, Ontario.
John Stites, Louisville Trust Co., Louisville, Kentucky.
Rev. Geo. R. Merrill, D. D., 9 West Ellis St., Atlanta, Ga.
Hon. Seth P. Leet, 500 Oxford Ave., Outremont, Montreal, Quebec.
W. A. Eudaly, RFD No. 2, Middletown, Ohio.
T. W. Waterman, 26 W. Exchange St., Providence, R. I.
Chas. M. Campbell, 370 West Colorado St., Pasadena, Calif.

For Members of the Executive Committee

W. O. Thompson, Ohio; William Hamilton, Canada; J. L. Kraft, Illinois; Dr. Hugh S. Magill, Washington, D. C.; John L. Alexander, Chicago; Walter S. Athearn, Massachusetts; Robert Cashman, Illinois; Russell Colgate, New York; Dr. E. Leroy Dakin, West Virginia; H. S. Jacoby, New York; A. K. LaHuis, Michigan; W. G. Landes, Pennsylvania; Marion Lawrance, Chicago; A. M. Locker, Chicago; *Dr. E. Y. Mullins, Kentucky; Lyford A. Merrow, Massachusetts; George W. Olinger, Colorado; W. C. Pearce, New York; Lansing F. Smith, Missouri; Fred A. Wells, Illinois.
*Dr. Mullins declined to serve.

For Members of the Lesson Committee

Dr. Ira M. Price, Chicago, Dr. John R. Sampey, Louisville, Dr. Luther A. Weigle, New Haven, to succeed themselves. Dr. R. A. Hiltz, Toronto, to succeed Dr. Rexford, resigned.

Signed:

Committee on Nominations—President W. G. Clippinger; William Hamilton; Lansing F. Smith; J. W. Henderson; Mrs. H. R. Shaw; J. H. Engle; J. R. Marcum; Frank E. Wood; Herman Bowmar; D. W. Sims; J. H. Little; J. W. Kinnear; Miss Olive Pearson; Dr. Fletcher Homan; J. M. Broughton; Fred Stafford; Charles M. Campbell; Stuart Muirhead; E. W. Cooper; E. H. Hasemeier; C. F. Strecher; M. D. Whisman; R. R. Moore; Walter A. Snow.

RESOLUTIONS

Adopted June 26, 1922

PLATFORM

The world is still in heart at war. Good will among nations and races and between social and industrial classes has not yet been established. Even such peace as we have is in danger.

Untaught and untrained in the Christian or any other religion, masses of our voters, including millions nominally Protestant, share with us control of public affairs, American and Canadian, without recognizing the place of God in man's affairs or feeling each for the other's welfare a mutual concern. The voice of Jesus must be heard among the nations and in our own national and social counsels, if peace and true prosperity are to prevail.

Our present provision for giving to the childhood and youth of North America a sound and vital Christian education is ominously inadequate, both in extent and quality, for the rearing of a religious generation.

Confronted with these conditions at this Sixteenth International Sunday School Convention, we, the delegates from the state, provincial and national Sunday school associations of North America, hereby resolve:

1. We acknowledge the need by all of an education in religion worthy in scope and teaching power to match that general education which as citizens we demand for our children and youth.

2. We recognize this need as the responsibility of the Christian churches and other religious bodies which, locally and at large, represent the religious convictions of the people.

3. We are convinced that to meet this need all religious bodies, and especially our Protestant Christian churches, must greatly increase effort for religious education within their own fellowships, and with

equal zeal must work together for adequate religious education in the community.

4. To all that our best efforts can accomplish in and through the Sunday school session we see the need of adding a full and well-correlated program of weekday endeavor.

5. We hail with joy and hope that merging of leadership in the continent-wide promotion of religious education which by our action we have officially ratified. We pledge to our united body, the International Sunday School Council of Religious Education, our hearty and practical support.

6. We remind our constituent associations of the need that a like balance of denominational and territorial representation be secured as soon as may be on every field; that all forces may thus be united in effective promotion of a common plan.

7. We have heard with interest the program of educational advance for the Council, with standards for local and field work, as submitted to us by the Council's committee on education. We commend it for study and promotion to the officers of our state and provincial, county and local associations.

8. In this program we note with satisfaction the inclusion of plans for securing increase in the reverent and legitimate use of the Bible in the public schools, encouragement of the public school in its work of social and ethical teaching, improved standards and plans for teacher training and adult religious education, a bureau of service and research for continuous study of the ways and means of progress, and the enrolment and organization of all workers in Christian education as associate members of the International Council.

9. We congratulate our Council on securing as its general secretary the Honorable Hugh S. Magill, LL. D., and on the retention in consultative service of our beloved former secretary Mr. Marion Lawrance. To our new chief we pledge our loyal allegiance, as he leads us in the work of educating the boys and girls of North America in the faith and fellowship of Jesus Christ.

10. Knowing from experience that only as our associated work is well supported is it possible to carry our plans to success, and recognizing in our Sunday schools and churches the natural supporting units alike of the denominational and of the territorial enterprise, we call on every church and Sunday school in North America to continue and enlarge its gifts to our united work as locally represented. We ask all friends of Christian education to join them in

this holy cause. We anticipate with satisfaction the new power that will accrue to our work through its endorsement by our denominational partners.

11. We urge our fellow-workers that in their educational advances the place of the Bible as God's holy Word and our supreme textbook of faith and life be consistently maintained, and that in all departments the winning of every soul to the love of God and to faith in our Lord Jesus Christ as Saviour be made the central objective of our program.

12. As the end of lessons is better life, and the moral life of our oncoming generation is beset with perils old and new, we count it an educational necessity that all provision heretofore made for temperance instruction in our Sunday schools be continued, and that in our graded courses for Sunday and weekday instruction equally effective emphasis be maintained, with such training as may awaken our childhood and youth to the dangers of the cigarette habit and the beauty of a clean and ordered life.

Your commitee on resolutions likewise submits the following:

1. *Evangelism.*—Recognizing the Sunday school as the most fruitful field of evangelism, we urge that our workers everywhere utilize its evangelical resources to the fullest extent, striving with broad and militant vision for the ingathering of the millions of unchurched children and youth, and making every older class a field of personal evangelistic endeavor.

2. *Law Enforcement.* Inasmuch as the Eighteenth Amendment, adopted by a larger proportionate majority than any other part of our American Constitution, is in the interest of the nation's health and is based on sound moral, social and economic reasons, we appeal to all good citizens to aid in the enforcement of all laws made to carry it into effect. We urge our older classes to magnify the duty of every citizen to obey the law, and to stand firmly for equal justice to all, concern for law enforcement and condemnation of lynching in every form.

3. *Temperance Instruction.* We recommend to lesson writers and denominational publishers that the subjects of Bible temperance and training for Christian citizenship be included in all curricula prepared for weekday religious educational work. We favor the continuance in the Uniform lesson series of the quarterly temperance lessons, with suitable adaptations in all graded courses, and the

maintenance of temperance teaching as one of the points in the International standard of Sunday school efficiency.

4. *The Sabbath.* In view of the unspeakable blessing to humanity of the Christian Sabbath and the menace to our churches, Sunday schools and homes, and to public morality, in commercialized inroads upon its sanctity, we recommend more frequent inclusion of the cause of Christian Sabbath observance in our state, provincial and local convention programs.

5. *Near East Relief.* In view of the continuing desperate need of the orphan children of Bible lands, and appreciating the noble ministry to this need already rendered by the Near East Relief, we heartily approve the continuation by our Sunday schools of this service; and we suggest that so far as consistent with denominational programs the Christmas season be used as a time for a generous offering in all our Sunday schools to this urgent and worthy cause.

6. *Greetings.* To the many veterans in our cause still with us but unable to attend this convention we send back our confident assurance that the cause they love goes on to victory. Among these we especially remember, in length of days and multitude of labors, Dr. E. W. Rice of the American Sunday School Union, Dr. C. R. Blackall of the American Baptist Publication Society, Dr. M. C. Hazard of the Congregational Education Society, and Colonel Robert Cowden of the United Brethren Publishing Society.

7. *Appreciation.* With gratitude and admiration we recall the vigor, efficiency and generosity of our Kansas City friends. Their hearts have matched their weather. To the Kansas City Committee of One Hundred; to the officers of the Kansas City Sunday School Association; to the Assistant Musical Director, Professor John R. Jones, and his assistants and chorus; to Miss Vesta Towner, the pageant mistress; to the Rainbow Chorus and all participants in the brilliant and effective scenes of pageantry, song and visualization which the master-artist, Professor H. Augustine Smith, has so happily planned and led; to the business men, the newspapers, the committees, the pages and all other factors in our local welcome, and to the many speakers who without thought of personal convenience have journeyed hither to help us,—to all these our thanks we thus inadequately pay. And to the Triune God, whose presence has been with us at every session, we offer thanks for his convention mercies and renewed confession of our debt as under-teachers in his service.

COMMITTEE ON RESOLUTIONS—Rev. F. Morris, Fergusson; Mrs. J. W. Barnes; Rev. Joseph Clark, D. D.; Miss Meme Brockway; Rev. J. C. Robertson, D.D.; W. H. Stockham, Miss Florence E. Norton, Arthur T. Arnold; Rev. C. A. Arnold, D. D.; Myron C. Settle; Rev. Rufus W. Miller, D.D.; Rev. W. E. Rafferty, D.D.; Mrs. Stella B. Irvine; Rev. Sidney A. Weston, D. D.; Rev. John W. Shackford, D. D.; Miss Mildred Moody; Rev. W. S. Bovard, D. D.; Prof. Walter S. Athearn; R. E. Magill; Rev. P. R. Hayward; Rev. Theodore Mayer; J. M. Somerndike; Prof. Lester Bradner; Rev. E. W. Brewbaker; Phillip E. Howard; W. W. Wolf; A. Duryee; William Wallace.

Greetings from Governors and Others

WASHINGTON, D. C.—Permit me to extend my most cordial greetings to the Sunday school workers in attendance at the convention and my great regret that it is impossible on account of my official duties to enjoy the privilege of meeting with them. Nothing would have given me greater pleasure than to share the inspiration of this important gathering. I send my heartiest felicitations and best wishes to those who are engaged in the religious training of the young, for without the development of the spiritual resources of the people there can be neither national security nor progress.

CHARLES E. HUGHES,
Secretary of State.

OTTAWA, CANADA.—I have been asked to extend to you, on behalf of the people of Canada, a greeting on the occasion of your great international gathering. I do so with great pleasure and in entire sincerity. Were it not for the parliamentary duties which claim my attention at this time, I would have found an added pleasure in delivering a message to you in person, and in taking counsel with you on the vital questions which are before you.

I always count it an hour and a privilege, as opportunity offers, to extend to representatives and citizens of the United States of America greetings from the Dominion of Canada. The two nations, set side by side, each with its own history and traditions, possess in common many high ideals and purposes. It is of vital importance to each that the ties which bind us in fraternity and good will should in every way be strengthened. I am increasingly convinced that the true and abiding sources of unity among the peoples of earth are spiritual. Give us a common loyalty to the Christian faith, a clear vision of the task laid to our charge by Almighty God, and against that background all issues, national and international, take on a new and deep significance.

In dealing with the work of religious education, you are at the fountain-head of hope for international and racial unity. Only as there is increasing knowledge among men of the will and purpose of God, increasing recognition of and allegiance to those great spiritual principles unveiled in the Word of God, and supremely in the life of our Lord, can there ever be in the soul of humanity a spirit which transcends all national issues. In seeking to bring to the youth of our nations a deeper understanding of the Word of God, you are truly laying the foundations of a civilization which shall be Christian, not in name only, but in spirit and purpose.

This is a day of supreme opportunity for the Christian church. The conscience of humanity has been quickened; men the world over are waiting for leadership. The church of Christ is the trustee of the one faith adequate for the deep needs of this age. You believe —and behind you stands the whole force of Christian opinion—that the gospel of Jesus Christ is the salvation of the world. So I bid you Godspeed in the great task to which you have given yourselves. Face it with an undivided loyalty and an unswerving faith. The church has not moved from the ancient hope that there shall yet be a day when the nations of earth shall see the fulfilment of that great word, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

W. L. Mackenzie King,
Prime Minister.

Toronto, Ont.—Realizing as I do the effective work of the Sunday schools and the valuable assistance given to them by the International Association, I regret that I am unable to be with you and share in the proceedings of your convention, which I hope will give a fresh impetus to the movement for the religious education of the young and inspire greater zeal everywhere. E. C. Drury,
Premier of Ontario.

Carson, Nev.—Christianity is the most potent influence in civilization and good government and I regard the Sunday school in its timely educative appeal to the young as the most important feature of Christianity, therefore I wish you all success.

Emmett D. Boyle,
Governor.

St. Paul, Minn.—Greetings and best wishes for successful convention. You are engaged in extremely important work. In the present age when religious instruction of young is left largely to

Sunday schools, it is important that they be well organized and equipped and that they have trained teachers. Your organization should be a great aid to efficiency. J. A. O. PREUS,
Governor.

RICHMOND, VA.—May your convention accomplish much for the Kingdom of God. The Sunday school is reaching more people than any other agency and we must recognize that it is the greatest source for religious education. Virginia believes in the Sunday school and her citizens are enrolled as pupils. As her Governor, I wish for you the greatest success possible. E. LEE TRINKLE,
Governor.

TOPEKA, KAN.—Christianity to be effective must be builded upon a ripe understanding of all that is potential in the book of our faith. A well managed Sunday school is the most effective medium for educating boys and girls in the principles of Christianity. It is the training school of the church. Kansas sends her heartiest greeting and best wishes to your great convention.
HENRY J. ALLEN,
Governor.

AUSTIN, TEXAS.—To the Sixteenth International Sunday School Convention assembled I send greetings and best wishes for the success of the inspirational, powerful and ennobling work which you as an organization prompt. The work of the Sunday school is far-reaching in its influence for good and is of inestimable worth to the youths of our land. PAT M. NEFF,
Governor.

BOISE, IDAHO.—Greetings to delegates at the International Sunday School Convention. To my mind one of the essentials of good citizenship is a constant seeking for spiritual gain and growth. The Sunday school is a true guide to such growth and if rightly appreciated and employed there need be no fear of the safety and progress of the nation. D. W. DAVIS,
Governor.

CHARLESTON, W. VA.—I trust that the Sixteenth International Sunday School Convention will be the most representative meeting ever held in North America. There has never been a time in our history when the work of the Sunday school was needed more than at the present hour. It is a training in Bible study and civic duty that should be encouraged from youth to old age. The Sunday school has a great attraction personally for me. I have attended

the Sunday school since early youth and find a great deal of pleasure at this time in attending and frequently teach the largest Bible class in this city.

E. F. MORGAN,
Governor.

COLUMBUS, OHIO.—It affords me particular happiness to offer a message of greeting to the members of the Sunday school convention.

I am pleased at the opportunity because I believe the Sunday schools have been among the strong factors in helping to build up the all-vital religious and moral forces. When they are allowed to deteriorate, decadence always threatens.

The activities of organizations like yours have a direct relation to the welfare of the commonwealth no less than to that of the individual.

It is my hope that every success attend your convention, and all participating in it.

HARRY L. DAVIS,
Governor.

BOSTON, MASS.—The memories and associations of my Sunday school class are among the most pleasant which I have and some of the warmest friendships which I have were made in Sunday school.

It is, therefore, pleasant to learn of the great International Sunday School Convention which is to be held in Kansas City. I hope it may give an added momentum to a great movement which contributes directly to the betterment of our citizenship.

CHANNING H. COX,
Governor.

LITTLE ROCK, ARK.—I have been an active Sunday school participant for fifty years and more. I am in my seventy-first year now. Not infrequently I accept invitations to take charge of classes at different points in my state. I consider the Sunday school a vital and indispensable force in the religious life of our nation and our world. Permit me to commend your great meeting, and wish it to be the greatest possible success.

THOMAS C. MCRAE,
Governor.

BATON ROUGE, LA.—I know of no force which has a stronger influence in shaping good character than early religious instruction. Religion is a foundation stone upon which all must build who wish to live worthily and die honored. Besides instilling all of the virtues, religion teaches the great value of service, and those who learn this

lesson young are consequently much better equipped for the duties of life than those who do not.

I believe firmly in Sunday school as an institution for the religious education of the young, and I will be most happy if this letter contributes even in a small way to the success of the Sixteenth International Sunday School Convention. JNO. M. PARKER,
Governor.

ATLANTA, GA.—The great work of inculcating moral and religious ideas in the young, through the Sunday school, is of prime importance, and the value of the Sunday school to the moral life of the nation cannot be over-estimated. I sincerely hope to see this work extended until every child in America shall have the benefit of Sunday school training. It means so much, not only to the churches, but also to the nation and to the state. THOMAS W. HARDWICK,
Governor.

DES MOINES, IA.—The Sunday school as an institution for the religious education of the young is an asset of incalculable value to civilization and to Christianity. Its influence applied to the youth of the country at their most impressionable age, continues throughout life as a beneficial agency for the promotion of piety and virtue.
N. E. KENDALL,
Governor.

DENVER, COLO.—It is indeed a real pleasure to me to extend the most hearty greetings from Colorado to your convention, and wish for it the most successful meeting in its history.

The Sunday school as an institution for religious education has been one of the most forceful and far-reaching factors of the civilized world. Through its influence there has gone out into every hamlet and almost every home, that spirit of love and service that has demonstrated more clearly than in any other manner possible, the high ideals and the great worth of the Christian religion. It is impossible to comprehend what the conditions throughout the world might be today had it not been for that mighty influence for good. The extent of that influence cannot be measured alone by the number who have openly accepted their religious responsibility and become active members of church organizations: it goes away beyond that and leaves its imprint upon the lives of a vast number of other young people and aids in making their lives of far more worth to themselves and to the world.

Personally, I owe very much indeed to the influence the Sunday school had upon my life and during all my years of intense activity since, that influence continues to have its beneficial effect upon my life.

O. H. Shoup,
Governor.

Oklahoma City, Okla.—The value of Sunday school training to the youth cannot be over-estimated. The duty of all good citizens to aid and assist in the further development of this movement and to give it proper support and maintenance is one that cannot be evaded without danger to the future happiness and safety of civilization.

I cannot measure the value of my early Sunday school training. It has been of constant use to me and is an asset of incalculable worth.

The young men and young women of this nation can make no better investment than to spend an hour or two each Sunday in some good Sunday school in order that they may gain the fundamental basis for religious education without which they can scarcely hope to succeed in life's battles. J. B. A. Robertson,
Governor.

Tallahassee, Fla.—Please extend my greetings to the delegates of the Sixteenth International Sunday School Convention now in session. I greet them as co-laborers in the advancement of religious training. The Sunday school enrolls the young at the age when religious thought is most easily developed and Christian ideals most easily fixed. The work of leaders is of far-reaching importance, and I hope discussions of this convention will result in greatly increased efficiency to the world wide organization. Cary A. Hardee,
Governor of Florida.

Jackson, Miss.—The present generation can do no greater work than to organize to the fullest extent the youth of the world in the study of the Bible. This is a great training school for religious education—in fact, the world's greatest—and I am sure that the activity of all the leaders at this time along this line will bring a beautiful harvest in the years to come.

May your meeting be crowned with success.

Lee M. Russell,
Governor.

Frankfort, Ky.—On behalf of the commonwealth of Kentucky, I send all good wishes to the International Sunday School Convention now in session at Kansas City. May He who on earth placed

his tender, loving hands upon the heads of little children and blessed them, bless this convention and promote the usefulness of the Sunday school for His children. EDWIN P. MORROW,
Governor.

HARRISBURG, PA.—I am delighted to know that you are looking forward to such a successful Sunday School Convention this year. I wish that it were possible for me to attend, for I feel that the Sunday school and the church are today the greatest bulwarks in the defense and promotion of civilization. No influence is as far-reaching as that of a religious nature and I trust that the day is not far distant when every one of our 110,000,000 inhabitants will be a member of good standing in his church and Sunday school.
WM. C. SPROUL,
Governor.

HONOLULU.—Hawaii Sunday schools wish you great success. Aloha!
ERDMAN.

AUCKLAND, NEW ZEALAND.—Greetings! A new day for the world's childhood and youth seems to have dawned. All fields visited manifest a much increased interest in the evangelization and spiritual nurture of the young and hail the Sunday school as an effective agency for this work. National Associations are being formed or perfected in many lands—effective plans have been found for reaching children of non-Christian parents, old churches like the Greek Orthodox Armenian and Coptic are awakening to the task. Teacher training plans are being steadily introduced, and capable leaders are at great sacrifice devoting much time to adapting lesson courses and preparing adequate literature. All look to North America as a big brother in Sunday school work—this with the further fact that the old order has been changed in so many fields marks this era as one of challenge to our Sunday school forces.

Love to all the brethren in convention assembled.
W. C. PEARCE,

WASHINGTON, D. C.—Please convey to the convention the profound gratification felt by Japan in the honor given by holding the previous world's convention in Tokyo. This embassy wishes your organization the fullest measure of success believing it to be a powerful agent in bringing together International thought and ideals.
SABURI,
Japanese Charge d'affaires.

Only a few of the 7,200 persons registered at the Kansas City Convention

are shown in this three-part picture. There are Sunday school folk from

all parts of the country in this historic group. See any you know?

ALBION, N. Y.—Greetings and best wishes for successful meeting.
GERTRUDE S. FOREMAN.

ORIENTE PROVINCE, CUBA.—The Sixteenth International Sunday School Convention with a paid registration of over seven thousand delegates including Cuba's full quota and representing the entire continent send affectionate Christian greetings to our Brethren of the Gem of the Antilles, as they assemble in their annual convention. We accept with gratitude the beautiful Cuban flag presented by your representative, Secretary Odell. It has adorned our platform throughout this convention. We are praying for Cuba and wishing for you God's choicest blessings.
W. O. THOMPSON, *President.*
MARION LAWRANCE, *Secretary.*

MEXICO, D. F.—The Sixteenth International Sunday School Convention with a paid registration of over seven thousand delegates representing the entire continent send affectionate Christian greetings to our brethren of Mexico, as they assemble in their annual convention. We accept with gratitude the beautiful Mexican flag presented by your representative, William Wallace. It has adorned our platform throughout this convention. We are praying for Mexico and wishing for you God's choicest blessings.
W. O. THOMPSON, *President.*
MARION LAWRANCE, *Secretary.*

BRANTFORD, ONT.—Best wishes for greatest convention in history of the International Sunday School Association.
FRED W. THOMPSON.

AUSTRALIA.—Greetings. Heartiest wishes for successful convention.
H. LIPSON HANCOCK.

MANILA.—Fraternal greetings, Ephesians 3:16-19.
A. L. RYAN.

KWANGJU, CHOSEN.—Affectionate and hearty greetings to Sunday School Convention from Korea.
M. L. SWINEHART,
Treasurer.

LONDON.—Herewith I send for information copy of the Resolution passed by Council to be conveyed to the Kansas City Convention by Mr. James Kelly personally.

Sunday School Convention, Kansas City, U. S. A.—Resolved: "The Council of the N. S. S. U., having received intelligence of the important Sunday School Convention to be held at Kansas City, U. S. A., during the ensuing months, desire to send the assurance of

their sympathetic interest in the proposed gathering, and their cordial greeting to all fellow-workers who shall then assemble for conference.

"It is the hope and prayer of the Council that the interchange of thought and experience among so many Christian Teachers, may, by the blessing of God, result in enlarged and permanent benefit to the Sunday School cause throughout the United States and beyond; so that childhood and youth in this unrestful age may be more fully and efficiently taught and trained in the knowledge and love of God and the service of the Lord Jesus Christ."

CAREY BONNER,
General Secretary.

RIO JANEIRO.—Greetings, Brazil Union. Psalm 67:2.
HARRIS.

PHILADELPHIA, PA.—I enclose a copy of letter I have just received from the Marquis of Aberdeen, which refers to the World's Convention, to be held in Glasgow, in 1924. I beg to send to the delegates attending the convention the assurance of an ever deepening interest in the Sunday school work and a greater sense of the importance of training the youth of the land to the highest citizenship, by teaching to them the words of the Holy Book which came direct from the mind of the Father of us all. JOHN WANAMAKER.

ABERDEENSHIRE.—As President of the Scottish National Sabbath School Union, and on behalf of all the directors and workers, I ask you to accept, and kindly to convey, so far as possible, to all your colleagues and friends connected with the great and far-reaching work of your Association, our most respectful and cordial greetings; and further, we desire to extend to all the delegates who shall assemble at the International Convention at Kansas City, a most hearty invitation and a warm welcome in advance, to Scotland, on the occasion of the World Sunday School Convention, at Glasgow, in 1924.

The event will have awakened a deep, widespread, and thankful interest on the part of Christian workers in this land, and indeed throughout Britain, and beyond; and it will, we all hope, be epochal in benefit, under Divine guidance and benediction.

ABERDEEN-TEMAIR.

Of all the Sunday schools of the country 65 percent have fewer than 100 persons in attendance and 85 percent have fewer than 200. Eighty percent are not yet graded.

Mr. Lawrance's Valedictory

This has been a great, joyful convention to me. There will be no note of sorrow as I lay down the mantle that was placed upon my shoulders twenty-three years ago. My report, which has been placed in your hands, is really my address to you on this occasion. It gives a record of what has passed and some of my hopes for the future.

This has been the greatest Sunday school convention ever held in the world. I think I know, for I have attended every International convention since 1884, and also all the World's conventions, except one, since 1889. This convention, with a registered attendance of over 7,200, is more than twice as large as any convention ever held. The program, for which we are largely indebted to a great program committee, in co-operation with the Committee on Education, is far and away the strongest program we have ever presented. It seems marvelous to me that out of approximately 250 participants only five have failed to appear, and all of them with sufficient reason.

Friends, we are facing a new day. The Sunday school people of America are seeing new things. They are seeing the outstretched hands of the children of our land, pleading possibly without knowing what they want, but for the one thing that satisfies the human heart. As I told you the other day, the coming together of these two great organizations, the Association and the Council, indicates the spirit of amity and brotherliness which prevails.

Yielding by Both Organizations

Do not imagine that either one of these co-operating parties has had its own way. There was yielding by both, and this was necessary in order to arrive at this happy conclusion. I have been on the Committee of Reference and Counsel from the beginning. The denominational representatives have shown a wonderful spirit, and this is likewise true of the territorial forces.

Friends, we are leaving the past behind and are pressing forward to the great future with a determination to win this continent for God, through the Christian training of the youth. This is our mission; this is our task; this is our challenge, and I trust that every one here will go home with that thought in mind. I want to ask as a special favor that every State and Provincial General Secretary come to the platform. We have had in this convention forty-one of the State and Provincial General Secretaries present. Quite a number of them have gone home, but I want you to hear a word, not more than one or two

sentences, from each one of these good Secretaries. (Here the Secretaries were introduced by Mr. Lawrance, one at a time, and each spoke strong words of loyalty to the new program and of commitment to the plans of the merger, after which Mr. Lawrance proceeded.)

Friends, I am going to read the last few paragraphs of my report. I did not have opportunity to read it at the proper time, nor did I have the ability, because my voice was gone. It was a fine report. I wrote it all myself.

Inasmuch as this is my last official report as General Secretary, it may not be out of place for me to indulge in a few personal words.

It was about a third of a century ago that I was called out of my business and made the General Secretary of the Ohio Sunday School Association, upon the recommendation of B. F. Jacobs who was present at the State Convention in Springfield, Ohio, in 1889, and made this recommendation in answer to a question from the floor concerning the future of the Ohio Sunday School work. For ten years, I occupied the position of Secretary of Ohio, leaving the State with every county organized and Ohio recognized as a Banner State.

Then again in 1899, at Atlanta, Georgia, likewise upon the recommendation of B. F. Jacobs, I was made General Secretary of the International Association and was the first General Secretary the Association had and up to now the only one.

During the term of my Secretaryship, I was elected, in 1910, upon the recommendation of E. K. Warren and Dr. George W. Bailey, as Joint Secretary of the World's Sunday School Association, with a colleague, Rev. Carey Bonner, in the city of London. That position, I held for approximately four years, resigning in 1914 in order to give my whole time to the International Association, as the two required more time and strength than any one man could give.

My first International convention was in Louisville, in '84. I have attended every International Convention since that time. Of the eight World's Conventions that have been held, I have attended seven, beginning with the first, in London in 1889, and ending with the Tokyo Convention in 1920. The other World's Conventions I attended were in St. Louis, in 1893; in Jerusalem, in 1904; in Rome, in 1907; in Washington, D. C., in 1910; and in Zurich, in 1913, the program of which I had a large hand in preparing. In addition to this, my duties took me overseas in 1903, as one of the representatives of the International Association, at the centennial of the London Sunday School Union. Again, in 1909, I went to England with Dr. Bailey to help

arrange for the World's Convention in 1910. Then in 1911, I made a tour of England, Ireland, Scotland, and Wales, as Joint General Secretary of the World's Association. I was accompanied upon this trip by my colleague, Rev. Carey Bonner, also Dr. F. B. Meyer, Sir F. F. Belsey, Sir George White, and other British Sunday School workers.

During my entire General International Secretaryship of thirty-three years, I have attended conventions and meetings repeatedly in every State and Province in North America; have also visited Newfoundland and Alaska, Cuba and Mexico; have crossed the Atlantic sixteen times, the Mediterranean four times, and the Pacific twice, all in the interest of the Sunday School work.

During all these years, I have averaged approximately thirty thousand miles a year or about a million miles of travel, equal to forty trips around the world.

At the meeting of the Executive Committee, held in Birmingham, Alabama, in February, 1920, our Chairman, Mr. Fred A. Wells, made a recommendation that I be retired as General Secretary and be elected as "Consulting General Secretary" for life. Immediately upon the completion of his report, the motion was made that this recommendation be adopted and was unanimously carried. The following extracts are from the minutes of the Executive Committee meeting held at that time:

In conclusion Mr. Wells said, "Some of us are growing old in the work, though still young in heart. Those of us who have been somewhat selfish and have given only part of our lives to God's work, will have a competence to care for our declining years. Our General Secretary years ago gave up a commercial life to devote himself to the Sunday School. Because he has unselfishly served these many years for less than half the salary paid for similar positions in commercial life, I recommend that at the proper time we elect Mr. Lawrance Consulting General Secretary at his present salary for life."

Voted: That the report be accepted and that we particularly approve the last clause, recommending that Mr. Lawrance be made Consulting General Secretary at his present salary for life, to take effect at such time as he deems best.

It will be observed that this arrangement was to go into effect when I deemed best. I was sick in the hotel at Birmingham at the time the action was taken, and upon my return was very sick at home for three months and unable to be out until two months later. Then, in view of my proposed trip to Japan, upon which I was to start about the first of September. 1920, and upon the advice of my friends, I definitely resigned from the position of General Secretary and entered

upon the duties of Consulting General Secretary, the transfer to be made at the time of the Trustee meeting which was held the last week in September, 1920. This resignation was accepted at that time by the Board of Trustees and I was recognized as Consulting General Secretary for life.

My position, therefore, is that of "Consulting General Secretary," and I am relieved of all executive responsibility. Nevertheless I have not been idle but have traveled a good deal and attended very many conventions. For much of this period, however, I have given the larger part of my time and attention to the program of this convention, as I was made Executive Secretary of the Program Committee. Practically all of the details connected with the International end of the convention have passed through my hands, and I have kept not only my Secretary but an additional stenographer busy most of the time.

This third of a century has marked a very eventful period in the Sunday School history not only of North America but of the world. I would not, for a moment, admit that my connection with the work had much if anything to do with the advance that has been made, and yet it may not be out of place to state that during this period of a third of a century the Sunday School enrollment of North America has more than doubled, and that the budget of the International Sunday School Association has increased from $5,000 a year to $150,000 a year.

During this period also, there has been a marked advance along all lines of religious education and Sunday School activity. The production of Sunday School books and literature, which we now have in such profusion and of such fine quality, has practically all taken place within the past quarter of a century. This does not intimate that there were not good books prior to that but they were few in number comparatively.

As I look back over the years that are gone, I recall, with gratitude to God, the rich fellowships I have enjoyed. They have been a sources of great joy to me, and profit and benefit as well. They have made my work possible, enjoyable, and comparatively easy. Their words of kindness and commendation have encouraged me when otherwise I should have fallen by the way. I cannot express my gratitude, and the memory of these friends will be a continual inspiration as the days go by. I recall with thankfulness especially the brotherly treatment I have received at the hands of the President of the Association, the Chairman of the Executive Committee and my comrades of the staff. Nor would I forget the great mass of the rank and file of those I

have met in State and County Conventions all over the land. They occupy a place near the very center of my heart, and I thank God for every one of them.

I would not for a moment have you imagine that I am turned out to pasture for my remaining days, simply to stand about and look over the fence into the fields where the ploughing and harvesting are going on. I hope never to see the day when I shall be inactive. I pray for yet years of service but when my time comes to go, I hope I shall die in the harness. As long as my strength permits, I shall expect to attend and speak at conventions in the various States and Provinces, also to attend other meetings, denominational as well as interdenominational, whenever I am invited and can attend.

I shall hold myself in readiness for consultation, upon invitation, with any of those officially connected with the work—International, State, County, or City, so far as it is within my power, remembering all the while that everything I do is to be in consultation with, and under the approval of those in authority, especially the General Secretary, and our Executive Committee. Nothing of any nature whatever will be done by me that is not in entire accord with the wishes of our new General Secretary whoever he may be. I trust that every Sunday School worker who feels so inclined will feel free to approach me, in person or by mail, if there is any service I can render. The highest ambition of my life, as I look into the future, is that my remaining years may be so occupied in the interest of the Sunday School work of the continent and of the world that when my coronation day arrives, be it sooner or later, my friends shall be pleased to say, "His last years were his best!"

With all my heart, as I lay down this task, I thank God, and I thank you.

The Pittsburgh Leader in two campaigns to increase Sunday school attendance used these slogans: "Swat the Summer Slump" and "Shame the Sunday Slumberer." They did.

ALGERIAN MISSION BAND

About seventy-five delegates attended the reunion of the Woman's Algerian Mission Band, held in connection with the International Sunday School Convention in Kansas City, June 23, 1922.

Mrs. Mary Foster Bryner presided and led in the opening devotional service. Mrs. J. A. Walker gave her report covering the four years since the last reunion in Buffalo in 1918. This showed the rapid growth of the work and the increased interest manifested by friends in America in their gifts for the mission. The receipts amounted to $8,487.01, the expenditures to $7,442.60, leaving in the treasury a balance of $1,044.41 to begin the work for the coming four years.

Mrs. Bryner in her President's report spoke feelingly of Miss Trotter, the founder of the mission in Algeria. This is her 35th year there. Miss Trotter, a woman of refinement and ability as an artist, was a student of John Ruskin. She chose to use her talents in building up the Master's kingdom through work for the forsaken children of Algeria.

This was followed by a talk by Mrs. Walker who told the story of her eighteen months in Algeria and Tunisia where she went to help the missionaries adapt some of our Sunday school methods to the work there. This was made very real by means of pictures and curios showing places and people.

Election of officers resulted in the following: President, Mrs. Mary Foster Bryner; Vice-Presidents, Mrs. J. W. Kinnear and Mrs. E. H. Nichols; Secretary, Mrs. J. A. Walker; Treasurer, Mrs. Fred Goodrich; Executive Committee, Mrs. E. K. Warren, Mrs. Fred A. Wells, Mrs. W. D. Bishop, Mrs. G. S. Foreman, Mrs. C. Golder, Mrs. J. D. Haskell, Miss M. F. Moore, Mrs. L. W. Nuttall, Mrs. C. C. Stoll.

In view of the fact that many of the interested contributors to the work were men it was voted to change the name of the organization by leaving off the word Woman's thus making it the *Algerian Mission Band.*

CROWNED DURING THE QUADRENNIUM

EDWARD K. WARREN

Crowned January 16, 1919

For forty years Mr. Warren was recognized as one of the most outstanding figures in International Sunday school work. He attended his first International Convention in 1878, at Atlanta, Georgia, as a delegate from Michigan, and attended nearly every International Convention up to the time of his death.

The International Sunday school idea was completely "sold" to Mr. Warren on the occasion of that first convention. Immediately upon his return home he effected the organization not only of his own township, but of his own county, and up to the time of his death he held an official relationship to both organizations. Likewise his spirit of enthusiasm was felt in the state association into which he threw himself with all his soul. For many years he occupied the position of chairman of the state executive committee and was the dominant figure in their conventions.

In 1884, at the Louisville Convention, he was elected a member of the International Executive Committee and continued as a member as long as he lived. In 1914, at the Chicago Convention, he was elected vice-president of the association, and upon the death of the president, Dr. H. M. Hamill, in January, 1915, he succeeded to the presidency and presided at the Buffalo Convention.

Mr. Warren had a world vision of Sunday school work. He attended the World Sunday School Convention in London, in 1898, and was chairman of the executive committee which arranged for the great convention in Jerusalem, in 1904. At Jerusalem, he was elected president of the World's Association, and afterward served two terms as chairman of the World's Executive Committee.

The report of the International Convention, held in Chicago, in 1914, was dedicated to Mr. Warren in the following words:

To
Edward Kirk Warren
who, as president, led the
forces of the World's Sunday
School Association to the City of
Jerusalem in 1904, two terms chairman
of the World's Sunday School Executive
Committee, for fifteen years a member of the
Executive Committee, for six years and at present
chairman of the Board of Trustees, also first vice-presi-
dent of the International Sunday School Association,
a man of great faith, wide vision, large generos-
ity, indomitable perserverance, and sterling
character, a leader among men, a lover
of children, a humble and devout
servant of the Living God—
This book is dedicated with the affectionate
regard of the Executive Committee
of the
International Sunday School Association.

The dedicatory words give a good word photograph of one of the greatest Sunday school leaders the world has ever known.

HENRY J. HEINZ

Crowned May 14, 1919

Mr. Heinz was one of those men who threw all of his energy into everything he undertook. This was as true of his Sunday school work as of his business. While always interested in the Sunday school, his official relationship to the International Association began with the Denver Convention, in 1902, when he was elected to the International Executive Committee as one of the representatives of the state of Pennsylvania. He continued a member until the time of his death.

At the Buffalo Convention, in 1918, he was made vice-president of the Association.

Early in his Sunday school activity he became greatly interested in Japan, and for a number of years pledged generously to the support of the work in that empire. He made several trips to Japan, and it is

probably true that no American has ever made a larger impression, for righteousness, upon Japan than Mr. Heinz. A sub-committee was appointed in connection with the International Executive Committee to help the work in Japan, and Mr. Heinz was made the chairman of this committee. Later when the World's Association began its active operations in Japan Mr. Heinz became one of their chief officials.

He attended quite a number of the World Sunday School Conventions. Just prior to the World Convention in Zurich, in 1913, he headed a party of about thirty Sunday school specialists, including Dr. Frank L. Brown, and made a tour of the world reaching Zurich just prior to the opening of the convention. As a result of that tour two of the leading Japanese workers were present at Zurich to invite the next convention to Tokio. Their invitation was accepted, but Mr. Heinz did not live to attend that convention. At the Zurich Convention Mr. Heinz was made chairman of the World's Executive Committee and occupied that position until his death when Mr. John Wanamaker was chosen to fill the vacancy. Mr. Heinz was always generous in his contributions. He was officially connected at the time of his death with his County Sunday School Association, his State Association, the International Association and the World's Association, and remembered them in his will in sums respectively of $50,000, $75,000, $75,000 and $100,000, making $300,000 in all.

At the Tokio Convention Mr. Wanamaker was elected president and James W. Kinnear, of Pittsburgh, was made chairman of the Executive Committee.

He has given to the International and World's Association quite a number of beautiful large oil portraits of some of our leaders who have gone on, namely, William Reynolds, B. F. Jacobs, Dr. George W. Bailey, Sir Francis F. Belsey, Dr. John Potts, Bishop John H. Vincent, Henry Clay Trumbull, Dr. H. M. Hamill, Justice J. J. Maclarem, W. N. Hartshorn, Edward K. Warren.

At the Kansas City Convention the family presented the International Association with an oil painting of Mr. Heinz himself.

I. N. WILLIAMS

Crowned August 17, 1919

Mr. Williams was never a regular member of the International Executive Committee, but as an alternate member representing the state of Kentucky he often attended the meetings of the committee and participated in the deliberations. He was chosen to this position in 1911 and held the place until the time of his death.

He was a prominent member of the Christian Church of Lexington, Ky., and was curator of Transylvania College and College of the Bible.

He made large contributions to religious and charitable organizations and at his own expense made it possible for several young women from the Orphans' Home connected with his church to receive a college education.

We regret that we were unable to procure a picture for this report.

AARON B. McCRILLIS

Crowned January 20, 1920

For thirty-six years Mr. McCrillis was an active member of the International Executive Committee. He did not take membership lightly but regarded it as an opportunity for service. His interest was manifested not only by his presence but by his fullest co-operation and by his contributions.

He became a member of the Executive Committee as Rhode Island's representative in 1884 and held that position until 1902 when he was made a vice-president of the association which position he held for six years, and was then honored by being made a life member of the committee.

He was also greatly interested in the work of the World Sunday School Association on whose committee he was a valuable member for many years and up to the time of his death.

He was one of three men, the other two being E. K. Warren and William N. Hartshorn, who did more to make the World's Convention at Jerusalem in 1904 a success than all others. These three were often referred to as the Sunday school triumvirate.

Mr. McCrillis never missed an International or World's Convention if he was able to attend, and he always maintained an active interest in their affairs. He was a prominent man in the Baptist Church, and his worth was recognized far beyond his own city and his own state.

Mr. McCrillis was a pure-gold man.

BISHOP JOHN H. VINCENT

Crowned May 9, 1920

Bishop Vincent's name, like that of B. F. Jacob's, will ever be associated with the introduction of the International Uniform Lessons. These lessons were authorized by the International Convention held in Indianapolis, in 1872, and a lesson committee was appointed with John

H. Vincent as Chairman. This position he held for nearly twenty-five years and then resigned because his work as a Bishop of the Methodist-Episcopal Church took him abroad.

We first hear of Dr. Vincent in a Sunday school convention as one of the three secretaries of the Newark Convention in 1869. The other two secretaries were B. F. Jacobs and Dr. Henry Clay Trumbull. Those three great men, all now gone to their reward, were largely responsible for the aggressive program of the International Association that was inaugurated at that time.

For three years, 1872-75, Mr. Vincent was also a member of the International Executive Committee as one of the representatives of the state of New York. In 1911, he was made a honorary life member of the International Committee which position he held at the time of his death. He was usually present at the International Conventions and when present his voice was always heard in some vital part of the program.

For many years he was the editor of the Sunday school literature of his church, and he was likewise recognized as the writer of some of the choicest Sunday school books of his day.

Without doubt his name will stand always as one of the greatest Sunday school men of the world.

WILLIAM N. HARTSHORN

Crowned September 3, 1920

Mr. Hartshorn was made a member of the International Executive Committee in 1887 and from the very first took a vital interest in its affairs. He was closely associated with Mr. Jacobs and Dr. Bailey in those early years. In 1902, upon the death of B. F. Jacobs, Mr. Hartshorn was made chairman of the International Executive Committee at the Denver Convention. Mr. Hartshorn attended every International Convention from 1887 to 1914 inclusive when his health failed.

In 1911, at the San Francisco Convention, Mr. Hartshorn was elected President of the Association and at the same time a life member of the Executive Committee. He was succeeded in the chairmanship of the Executive Committee by Fred A. Wells, of Chicago.

Mr. Hartshorn devoted his time and his means, without limitation, to the work of the Association. He traveled all over the United States and Canada, and did a great deal of very fine printing in the production

of reports and documents of various sorts for the benefit of the work. All of this he did at his own charges.

His chief interest was connected with the work among the negroes and he printed a very elaborate volume portraying the conditions and work among these people. This book was entitled "An Era of Growth and Progress." It was upon Mr. Hartshorn's recommendation that Dr. H. C. Lyman was engaged to carry on the work among the negroes, and the work Mr. Lyman did was very choice and constructive though he is not now with the Association.

Mr. Hartshorn was also greatly interested in the work of the World Association. In connection with the World's first Sunday School Convention held in London, in 1889, Mr. Hartshorn was chairman of the committee on transportation and had a large hand in the arrangement for all of the World's Conventions up to the convention held in Zurich, in 1913, which he was unable to attend because of failing health.

Mr. Hartshorn in his early Sunday school days was very active in the work of the Primary Department, and his connection with the Ruggles Street Baptist church of Boston, will never be forgotten.

He was intense in everything he did, and during the years of his official connection with the International work it well nigh absorbed all his time and energy.

GEORGE W. WATTS

Crowned March 7, 1921

Mr. Watts, whose home was in Durham, North Carolina, began his official relationship to the International work by becoming a member of the Committee on the Work Among Negroes in 1902. He was especially interested in this department of the work. In that same year he was made chairman also of a committee to study the work in the West Indies. As a result of their investigation a tour was made to the West Indies by several of our leading workers, including Dr. Frank L. Brown, Dr. Frank Woodbury, W. C. Pearce and Rev. Edgar T. Capel of Montreal. As a result of their extended visit among the West Indies the International employed Rev. Aquila Lucas of Canada, to make tours through that part of the field every winter. This was continued for five or six years and great good was accomplished.

Mr. Watts became a member of the International Executive Com-

time he was an honorary life member of the committee. Mr. Watts was a fine type of a Christian gentleman, noble of soul and large of heart. He was greatly interested in the World's work, and at the time of his death was a member of the World's Executive Committee. His last trip abroad was in attendance upon the World's Convention at Tokio at one session of which he presided. He also attended a number of the preceding World's Conventions.

He was a large contributor to the support of the work, both International and World's. His greatest interest, in a Christian way perhaps, was in connection with the work of missions for his own church, the Southern Presbyterian, and he made large contributions for the erection of buildings and other purposes in the Orient, particularly in Korea. He also built and furnished a very fine public hospital in his home town of Durham. Wherever Mr. Watts was known he was honored for his sterling character and generous heart.

E. O. EXCELL

Crowned June 10, 1921

Mr. Excell will be remembered as the great song leader. Probably no man who ever lived, and certainly in this country, was more capable than he in directing great audiences in singing. He was large of body and happy in his disposition. He was never known to lose his temper or his smile in his endeavor to make the people sing. He first appeared in the International Convention as a song leader in 1884, at Louisville, and has led the singing in many of the International Conventions since that date. In his own state of Illinois he led the music in their annual convention for 36 years missing but one convention during all that time.

In 1914, at the Chicago Convention, Mr. Excell was made one of the vice-presidents of the association. In February of 1917 he was elected treasurer of the association to fill the place caused by the death of E. H. Nichols which occurred during September 1916.

When Mr. Marion Lawrance was elected General Secretary in 1919, he began to take tours throughout various parts of the field accompanied by various other workers, including Mr. Excell to lead the music. They have traveled together repeatedly through the maritime provinces, from the Pacific coast to the South Atlantic and Gulf states. They have been together in the annual conventions in over fifty states and provinces and were fast close friends.

Mr. Excell was the publisher of many song books and during his prime days was regarded as an exceptionally good singer.

For many years he was associated with Sam Jones, the evangelist, and also with other evangelists. He has composed a large number of both hymns and tunes for both the church and Sunday school and many of them are regarded with high favor.

DR. B. B. TYLER

Crowned February 6, 1922

Dr. Tyler was a leading figure in the Church of the Disciples of Christ and had served as pastor in some of their leading churches.

Back in 1881 we find his name in the list of members of the International Committee representing the state of Kentucky.

When the International Convention met in Denver, in 1902, Dr. Tyler, who was then residing in that city as a pastor, was made the president of the convention. He was also at that time president of the Denver Ministerial Association.

In 1890, however, Dr. Tyler had been chosen as a member of the International Lesson Committee and was so interested in that department of the work that he declined to take the presidency until he was assured that it would not interfere with his relationship to the lesson committee. This matter being cleared up he accepted the place of president. He continued as a member of the lesson committee from 1890 to 1908.

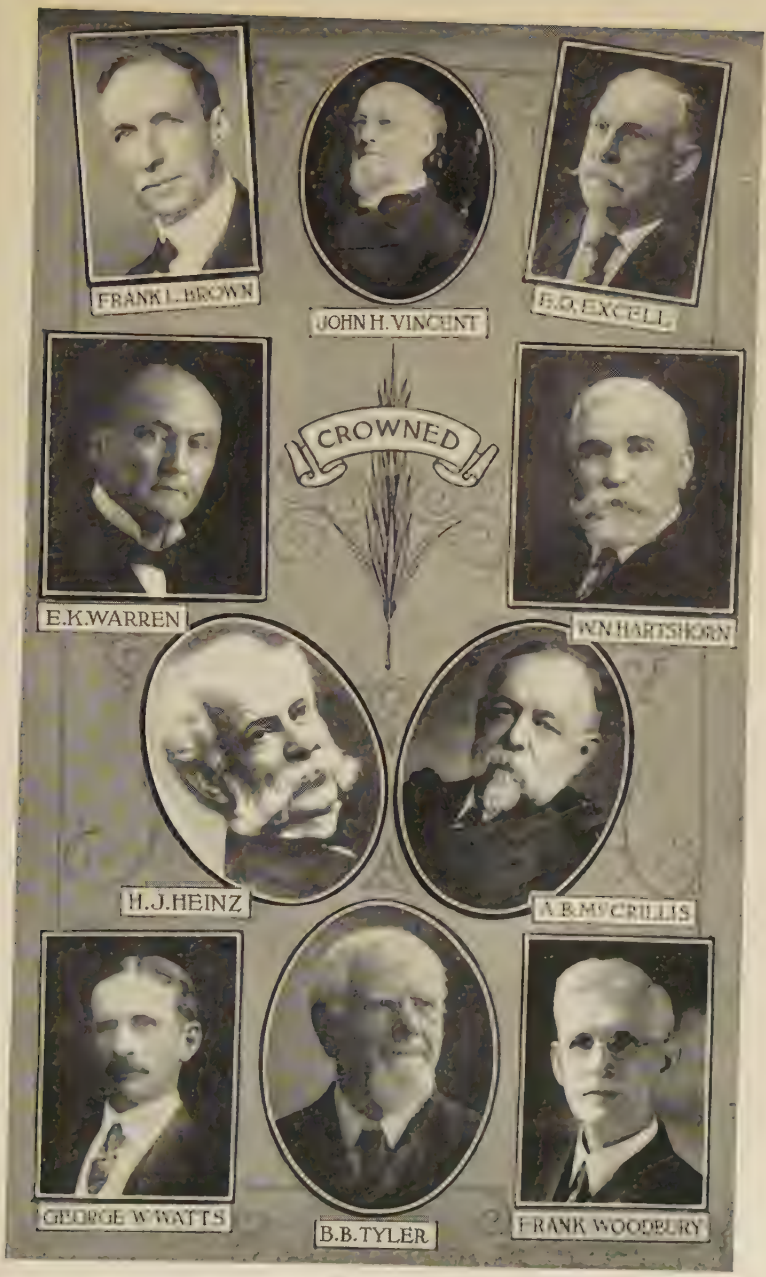
In 1908 he was made an honorary life member of the Executive Committee.

Dr. Tyler was universally regarded as one of the outstanding representatives of his great church and an unusually strong preacher.

DR. FRANK WOODBURY

Crowned February 6, 1922

Dr. Woodbury, a prominent member of the Canadian Methodist Church, lived in Halifax, Nova Scotia. He became a member of the International Executive Committee in 1902 representing his province. At that same time he was made a member of the Committee on Work in the West Indies, to study conditions in that part of the field. This Commission reported at the Toronto Convention, in 1905, outlining conditions and making a recommendation that a visitation be made to the West Indies by a group of Sunday school workers. This was


FRANK L. BROWN
JOHN H. VINCENT
B.O. EXCELL
CROWNED
E.K. WARREN
W.N. HARTSHORN
H.J. HEINZ
A.B. McCRILLIS
GEORGE W. WATTS
B.B. TYLER
FRANK WOODBURY

decided upon, and in the winter of 1906 a party consisting of Dr. Frank Woodbury, Dr. Frank L. Brown, Rev. Edgar T. Capel and W. C. Pearce made the journey. In the report read to the Convention at that time we find these words: "The story of what transpired under the auspices of our association in the West Indies during the last triennium reads like the Acts of the Apostles."

As a result of their visitation the International Committee employed Rev. Aquila Lucas, who made a number of visitations to that field in successive winters and did a fine piece of work. Dr. Woodbury was the moving spirit in all of this West Indies work and to him belongs much of the credit.

Dr. Woodbury was recognized as a great Sunday school leader. He was officially connected with the work almost continuously from 1902 to the time of his death.

In the days of supplement lessons he was a leader and his outline of supplement lessons was used quite largely throughout the continent.

He was a dentist by profession and for a number of years prior to his death he held the position of dean at the dental college connected with Dalhousie College at Halifax.

Dr. Woodbury was a genial lovable soul always interested in the vital matters of the Kingdom.

DR. FRANK L. BROWN

Crowned March 23, 1922

Dr. Brown, at the time of his death, was the General Secretary of the World Sunday School Association which placed him officially as the leading Sunday school official of the world. He well deserved the distinction.

Dr. Brown began to attend the International Sunday School Conventions in 1905, and attended all of the International Conventions up to the time of his death. In 1900 he was elected a member of the International Executive Committee and again in 1911. In 1914 he became an alternate member of the Executive Committee, and in 1921 he was continued as a member of our committee as a denominational appointee of the Methodist Episcopal Church.

Dr. Brown was greatly interested in the Young People's Division of the work and was connected for a number of years with the International subcommittee having that matter in charge.

Following the Washington Convention of the World's Association,

in 1910, Dr. Brown was associated with Mr. Marion Lawrance as one of the secretaries of the World's Association.

In 1912 Dr. Brown was made secretary of a commission to the Orient to study world conditions and report at the Zurich Convention. A company of about thirty people made the tour as referred to on a preceding page in speaking about H. J. Heinz.

When Mr. Marion Lawrance retired from the World's Secretaryship in the spring of 1914 Dr. Brown was made his successor upon Mr. Lawrance's own nomination. This position he held as a joint secretary with Rev. Carey Bonner, of London, England, until the Tokio Convention, 1920, at which time he was made General Secretary of the World's Sunday School Association. Mr. Bonner having withdrawn from the position of joint secretary.

Dr. Brown will always be recognized as one of the leading Sunday school men of the world and perhaps the outstanding superintendent of America.

More than one-third of a century ago he was instrumental in starting a little mission Sunday school in Brooklyn, New York. He became the superintendent of it and held the position until the time of his death. That school is known the world over as Bushwick Ave. Methodist Episcopal Sunday school and enrolls something over 3,000 members. It is recognized wherever it is known as one of the best organized Sunday schools in America.

Dr. Brown put his whole soul into everything he undertook. The crowning feature of his public Sunday school work no doubt will be the great Convention held at Tokio, Japan, in 1920. This convention was held under great difficulties and yet Dr. Brown by his faith and courage and perseverance overcame them all, and the Tokio Convention will go down in history as one of the greatest conventions ever held by the World's Sunday School Association.

Probably, however, the greatest monument to Frank L. Brown's memory is the Bushwick Ave. Sunday school and the church which has grown out of it. At the funeral service which was held in the Bushwick church every pastor that church had ever had was present and participated in the service as was also Bishop Luther B. Wilson. The church which seats 2500 people was packed to the doors and an equal number was standing on the outside unable to get in.

Based upon Mr. Brown's experience as a practical Sunday school man he has produced some of the leading Sunday school books of our day. They are recognized everywhere as being the work of a competent specialist, a Sunday school enthusiast and a noble man.

REV. A. F. SCHAUFFLER, D. D.

Crowned February 18, 1919.

The Sunday School World has sustained a great loss in the death of Dr. Schauffler.

His rich talents reached out far beyond the Sunday school, but he was perhaps best known for his remarkable service to Sunday School Association work.

For many years he was president of the New York City Sunday School Association maintaining his interest and contributing generously to its support to the end of his life.

Dr. Schauffler's love for Sunday school work and his fidelity to the State Sunday School Association, together with his masterful leadership as Chairman of its Executive Committee, and Treasurer of its Invested Funds contributed more than can be expressed to the development of the educational and missionary features of the State Sunday School Association.

Almost twenty years ago, through Dr. Schauffler's leadership, an Endowment Fund of $100,000 for the New York State Association was secured. The income from this fund will forever continue to support the work. In this statesmanlike provision for the future, Dr. Schauffler's name will be perpetuated in loving memory through all time.

Dr. Schauffler was a member of the International Sunday School Lesson Committee from 1896 to 1914—three cycles of that distinguished body. He was secretary during the second cycle (1902-1908), and chairman during the third (1908-1914). He was made a member of the newly organized Committee in 1914, but resigned on account of pressure of other duties. He was a giant in lesson-making, took the common man's point of view, selected preferable narrative material, and emphasized practical spiritual truths. His originality, clearness and directness commanded the highest regard and love of the entire Lesson Committee.

We regret we are not able to furnish a picture.

CHAPTER II

REORGANIZATION

Report of the Executive Committee Regarding the Reorganization of the International Sunday School Association

I. Status of International Association Before Reorganization

The International Sunday School Association, a voluntary organization of Sunday School workers irrespective of denominational ties, was directed previous to January 31, 1907, by an Executive Committee, representing State, Provincial and National Sunday School Associations, elected by a Triennial Sunday School Convention in which rested supreme authority.

By Act (Public No. 42) of the Congress of the United States of America, the International Sunday School Association was chartered as a body corporate (January 31, 1907), and the members of the Executive Committee of the Association, by virtue of the Articles of Incorporation, became the members of the Association, responsible for its business and affairs.

The Triennial International Sunday School Convention, Chicago, Illinois, June, 1914, adopted revised By-laws, submitted by the Executive Committee of the International Sunday School Association, in which the authority of the Triennial Convention was reaffirmed as follows:

Section 3 (Article III). "The Triennial Convention is the supreme authority in all matters pertaining to the policy of the Association."

(*Note:* The Conventions by later action are now held quadrennially.)

II. Development of Sunday School Life in North America

The International Sunday School Association—both before and after Congressional incorporation—blazed the way for the religious education of childhood and youth in North America and the World and fanned into consciousness a flaming passion for education in religion in the hearts of the membership of the organized Christian, evangelical churches. This resulted in the creation of great, efficient Sunday School boards, publishing houses and societies by the various Protestant com-

munions, and thus new allies were brought into being in the cause of Christian education. The employed officers of these denominational Sunday School agencies, in 1910, for purposes of mutual consultation, organized the Sunday School Council of Evangelical Denominations. So that the field of religious education in the Sunday School was occupied by the Denominational Boards, the Sunday School Council and the International Sunday School Association, with its state, provincial and national auxiliaries.

III. The Need for Unity and Co-operation in Sunday School Work

Between 1910 and 1918 there was much discussion and deliberation in the field of religious education between the Sunday School Council and the International Sunday School Association, culminating in the following declaration of the Executive Committee of the International Sunday School Association, June 18-24, 1918, at Buffalo, New York:

> "Recognizing the solemn seriousness of the time in which we live, and the world crisis which confronts human freedom and Christian civilization, and
>
> "Recognizing the duty and responsibility of all the institutions and agencies of organized Christianity for strengthening the morale of the nations, safeguarding the gains of Christian progress, combating the subtle forces that make for moral and spiritual disintegration, and keeping clearly before the people the high ideals in defense of which democracy has drawn the sword, and
>
> "Recognizing the obligations and the opportunities the Christian Church must meet in the period of reconstruction and world reorganization following the present war,
>
> "We believe, 1. That there is imperative need for the co-operation and mobilization of all available forces and agencies in the field of religious education,
>
> "And, 2. That there is imperative need to protect the children and youth against spiritual neglect, and to extend to all the people of the world, especially to children, the proper ministry of Christian nurture and training, thereby adequately preparing for the new problems and responsibilities immediately before us: Be it therefore
>
> "RESOLVED, 1. That the Executive Committee of the International Sunday School Association join with the Sunday School Council of Evangelical Denominations in the consideration of immediate steps to be taken by their Executive Officers and Committees, looking toward the early and effective co-operation of these two religious educational agencies.
>
> "2. That in view of the importance of larger plans for community religious education, such as proposed by the program under discussion, we concur in the immediate appointment of a Joint-Committee of five members from this Committee, and an equal number from the Council of Evangelical Denominations, to work out a

mutually satisfactory plan for community religious instruction and report back to the Executive Committees of the two organizations at the earliest possible moment."

At the Toronto, Ontario, meeting of the International Executive Committee, February 12-13, 1919, further action in the field of co-operative religious education was taken as follows:

"VOTED, That the Committee on Reference and Counsel be instructed to enter into co-operative discussion with the Committee of Reference and Counsel of the Sunday School Council of Evangelical Denominations for the purpose of entering into a co-operative community agreement or such other agreement as may be needed, and further, that:

"The Committee of Reference and Counsel be given power to act in modifying and changing even fundamental Association principles subject to (a) a referendum for the findings of the Joint Committee of Reference and Counsel to the State and Provincial Associations, singly or in groups, according to the Judgment of the Committee of Reference and Counsel, and (b) that a special meeting of the International Executive Committee be called to consider and act upon the recommendations of the committee of Reference and Counsel and the referendum of the State and Provincial Associations for immediate administration; all subject to the approval of the next International Convention in 1922."

IV. Deliberations of the Joint Committee of Reference and Counsel Leading to the Acceptance of the "Detroit Agreement"

The Joint Committee of Reference and Counsel appointed by the Sunday School Council and the International Sunday School Association for the purpose of working out a feasible plan of co-operation in the field of religious education, met in Buffalo, New York, on March 3, 4, 1919, and again in Detroit on March 19, 1919. Agreement on fundamental principles was secured at the Buffalo meeting, and an acceptable plan of organization was adopted at the Detroit meeting. This plan of organization has become known as the "Detroit Agreement," and consists of a Preamble and suggested Constitutions and By-laws for the reorganization of the International Sunday School Association, the State, Provincial and National Sunday School Associations and the Sunday School Council of Evangelical Associations. (The latter are usually referred to as Exhibits A, B and C.)

This Agreement provided for four items:

(a) The reorganization of the International Executive Committee upon a basis of an equal number of territorial and denominational members.

(b) The reorganization of the executive committees of the several auxiliary State, Provincial and National Sunday School Associations upon the same basis of equal territorial and denominational representation.

(c) The constitution of the International, State, Provincial and National Sunday School conventions as delegated bodies.

(d) The reorganization of the Sunday School Council of Evangelical Denominations to include, in addition to its former membership, the educational field representatives of the denominations and the employed officers of the International Association and the auxiliary associations affiliated with it.

The Joint Committee in the introductory word of this "Detroit Agreement" state the motive which actuated them in the plan proposed.

> "The spirit of the day with its new democracy, the result of the World War, demands the unity of the religious forces of the nation, if the community discovered to the American people by the war is to be genuinely inspired by the religious motive and the Kingdom of Christ is to be the guiding force of our New-World life. There can be no division in the ranks of our common Christianity, if the freshly-inspired life of our continent is to be permeated to the full with the idealism of Jesus the Christ, and the teachings of the Master of men are to mold the fast-crystallizing emotions, which have emerged from our recent world experience. For this reason we give it as our solemn conviction that no longer can there be two competing Sunday School organizations, and that the statesmanlike, constructive thing to do is to reorganize our Sunday School forces, that all differences may be forgotten in the welding of a new consciousness of Sunday School brotherhood."

V. The Adoption of the Agreement on Reorganization

Special meetings of the International Sunday School Executive Committee and of the Sunday School Council of Evangelical Denominations were held at Cleveland, Ohio, June 25, 26, 1919, for the ratification of the "Detroit Agreement," which had previously been referred for approval to the Denominational Sunday School Boards, Societies and Houses comprising the Sunday School Council, and to the State, Provincial and National auxiliaries of the International Sunday School Association.

The following action was taken by the International Executive Committee:

> "VOTED, That the Agreement of the Joint Committee of Reference and Counsel, as already amended and as may be amended at this session of the Committee, be adopted as a whole in so far as this

Executive Committee shall have authority to adopt the same; and in so far as the authority in the premises may be vested in the Convention of the International Sunday School Association that said Agreement be accepted and acted upon as a working agreement until submitted to the next International Convention for confirmation."

The International Executive Committee in annual session at Birmingham, Alabama, February 10-12, 1920, adopted the following action:

"After a comprehensive review of all the meetings of the Joint Committee of Reference and Counsel, made up of committees from the International Sunday School Association and the Sunday School Council of Evangelical Denominations, the report of the committee was presented in the printed agreement as finally revised by both the bodies interested.

"VOTED, That the agreement now presented by our section of the Joint Committee of Reference and Counsel, as reached with the Sunday School Council of Evangelical Denominations, and as embodied in the document before us entitled 'Report of the Committee of Reference and Counsel,' as issued by said Council as embodying final changes effected by that body, be approved.

"VOTED, That said agreement be referred back to our section of the Joint Committee of Reference and Counsel with instructions to proceed with necessary preparations for the organization provided for."

VI. The First Meeting of the Reorganized International Executive Committee

This agreement and basis for reorganization was sent as directed to the several denominational and territorial units making up the Sunday School Council and the International Sunday School Association. The replies were overwhelmingly in favor of the adoption of the plan proposed. Some replies from state and provincial associations were delayed awaiting the action of annual conventions, but eventually favorable replies and appointments came from 51 state organizations, 5 provincial organizations, the territorial organizations of Alaska, Canal Zone and Hawaii and the national associations of Cuba and Mexico. Among the denominational bodies, 31 were addressed and 26 responded favorably and made the necessary appointments to the membership of the International Executive Committee.

In the face of such widespread confirmation, the reorganized International Executive Committee was called to meet in Buffalo, N. Y., June 3, 1920. All officers presiding over the Executive Committee and its subordinate committees tendered their resignations and new officers were chosen. The entire meeting was a most harmonious one.

The Sunday School Council held its first meeting on the new basis at Indianapolis, January 18-21, 1921. A large number of workers was in attendance, and the work of the new council was begun.

It was apparent in both meetings, however, that the reorganization would not fully meet the needs for unification. The Sunday School Council which had previously been representative of the denominational interests was now a body composed of the professional workers in the field, both territorial and denominational. The International Executive Committee, which had been representative of the territorial forces alone, with the reorganization had become the administrative body for co-operative work for both denominational and territorial agencies. There were thus two bodies in the field with their functions not clearly defined and with their relationship undetermined.

Both the International Executive Committee and the Sunday School Council expressed a desire to have the process of merging continue until a complete unification could be accomplished. Indeed in the "Detroit Agreement," the conviction was expressed "that the time is ripe not merely for the reorganization of the International Sunday School Association and the Sunday School Council but for the complete merger of both of these organizations under a new charter and with a new name and with a membership and duties defined and determined after mutual consultation."

The Joint Committee on Reference and Counsel was therefore directed "to use its utmost efforts to accomplish this result and report its findings to both bodies at the earliest practicable date."

VII. The Complete Merger

The Executive Committee took its final steps in the complete merger at its annual meeting in Chicago, Feb. 16-17, 1922. There was presented at this meeting a plan which had been worked out by the Joint Committee of Reference and Counsel and which had received the approval of the Sunday School Council. This plan after careful consideration was unanimously adopted as follows:

1. The reorganized Executive Committee of the International Sunday School Association, based on the agreement of co-operation and Exhibit "A" (January-February, 1920) is the merged body of Territorial and Denominational forces as formerly represented by the International Sunday School Association and the Sunday School Council of Evangelical Denominations.

2. This merged body shall be called The International Sunday School Council of Religious Education.

3. The International Sunday School Council of Religious Education shall appoint a Committee on Education composed of not more than sixty members.

4. The International Sunday School Council of Religious Education shall set up groups of professional workers, the Chairman of each of which shall be a consulting member of the International Sunday School Council of Religious Education.

These groups shall be such as Children's Workers, Young People's Workers, Field Workers, Directors of Religious Education, Denominational Editors, Denominational Publishers, etc.

5. We recommend that in harmony with this plan of merger the Executive Committee of the International Sunday School Association request the Congress of the United States to amend the Charter by changing the name, "The International Sunday School Association," to "The International Sunday School Council of Religious Education."

6. Pending the change of the legal name of the organization by Congressional action, we recommend the business of the organization shall be conducted under the new name.

7. We recommend that the International Executive Committee be requested to revise its By-laws in harmony with the foregoing provisions.

Later in this session the Executive Committee amended the By-laws of the Association in harmony with the plan adopted and appointed a committee with power to take under competent counsel the necessary steps to amend the charter in Congress by the substitution of the name "International Sunday School Council of Religious Education" for that of "International Sunday School Association."

The By-laws, now therefore read as follows:

VIII. The Revised By-Laws

Preamble

1. We recognize it to be the right and duty of each denomination through its properly constituted Sunday School authorities to direct its Sunday School work.

2. We recognize that in the field of religious education, there is need for co-operative efforts between the various denominations, between the several denominations and organizations, and among the general organizations themselves and that there are problems in religious education that can best be solved by such co-operative effort.

3. We recognize that in the field of religious education, the local community and local institutions and organizations have rights of initiative and local self government.

4. We recognize the rights of the co-operating local churches and organizations to be represented as such in the direction and control of any community movement which has for its purpose the training of workers for the local churches or the religious instruction of the children of the churches.

5. The International Sunday School Association henceforth and until the charter is amended shall operate under the name and title, "The International Sunday School Council of Religious Education."

Article I. Convention

1. There shall be held quadrennially, at such time and place as the Executive Committee may direct, a Sunday School Convention with such program and plans as the Executive Committee may provide.

a. The Officers of the International Convention.
b. The Executive Committee of the International Sunday School Council of Religious Education.
c. The Employed Staff of the Council.
d. The Standing Committees of the Council.
e. The Life Members of the Council.
f. The International Lesson Committee.
g. Delegates chosen by State, Provincial and National Associations on such numerical basis as the Executive Committee may determine.

3. The officers of the Convention shall consist of a President, a Vice-president, a Recording Secretary and a Treasurer.

Article II. Executive Committee

1. The membership of the Executive Committee of the International Sunday School Council of Religious Education shall consist of:

a. Twenty members elected by the Quadrennial Convention of the International Sunday School Council of Religious Education.
b. One person or alternate appointed by each State, Provincial and National Sunday School Association having a Sunday School enrollment of 500,000 or less, and every additional 500,000 or major portion shall afford one additional person.
c. The denominations affiliated with the International Sunday School Council shall be entitled to representatives on the Executive Committee to equal the number of representatives provided for in paragraphs "a" and "b". The denominational representatives shall be apportioned among the several denominations on the basis of the Sunday School membership of each, provided that each denomination shall be entitled to appoint at least one representative on the Executive Committee, said appointment shall be made by the Sunday School Board or Society or in any other manner determined by the denominations.
d. Persons not exceeding 12 in number, nominated by the Board of Trustees chosen for special fitness for membership on the Executive Committee, irrespective of denominational or geographical relationship, may be elected by the Executive Committee.
e. Honorary—The present life members of the Executive Committee.

f. A denominational or territorial unit may withdraw from the Council without prejudice to the unit or the Council.

2. The following denominations shall be entitled to representation in the Executive Committee of the International Sunday School Council of Religious Education:

Advent Christian, General Conference of America,
African Methodist Episcopal,
African Methodist Episcopal Zion,
Baptists of Canada,
Baptists, National,
Baptists, Northern,
Baptists, Southern,
Baptists, Seventh Day,
Brethren, Church of the,
Christian,
Church of England,
Congregational,
Disciples of Christ,
Evangelical Association,
Evangelical Synod, N. A.,
Evangelical, United,
Friends,
Lutheran, General Synod,
Methodist, Canada,
Methodist Episcopal,
Methodist Episcopal, South,
Methodist, Free,
Methodist Protestant,
Presbyterian, Canada,
Presbyterian, United,
Presbyterian, United States,
Presbyterian, U. S. A.,
Protestant Episcopal,
Reformed Church in America,
Reformed in U. S.,
United Brethren,
Wesleyan Methodist.

Other denominations shall be entitled to representation in the Executive Committee of the International Sunday School Council when approved by the Executive Committee.

3. Unless otherwise provided for by the territorial or denominational organizations making the appointment, the term of office of the members of the Executive Committee shall be four years, except that in no case shall membership continue for more than four years without re-election. Vacancies in the Executive Committee shall be filled by the body whose representative has ceased to be a member of the Executive Committee except that the territorial members of the Executive Committee shall have power to fill any vacancies occurring among the representatives elected by the International Sunday School Convention.

4. The Executive Committee shall convene at the call of the President of the Convention and shall organize by electing for the quadrennium a Chairman, two Vice-Chairmen and a Recording Secretary. The Treasurer elected by the convention shall be the Treasurer of the Executive Committee.

5. The Executive Committee shall hold at least one regular meeting each year at such time and place as it may have previously determined, failing in which it shall meet at the call of the Chairman.

6. Special meetings of the Executive Committee may be called by the Chairman with the consent of, or at the direction of, a majority of the Board of Trustees.

7. The Chairman of the Executive Committee and the General Secretary of the Council shall prepare a docket of the business to come before the regular meeting of the Executive Committee and submit the same to each member of the Committee at least ten days prior to the time fixed for said meeting.

8. Urgent business not included in the docket (provided for in paragraph 7) and not calling for an amendment to these by-laws may be considered by a majority vote of the members present at any regular or special meeting.

9. The Executive Committee shall have power to fix the time and place for the International Sunday School Convention and shall directly, or through special committees, prepare the program and make the plans and arrangements necessary for the same.

10. The Executive Committee shall elect the General Secretary, Assistant Secretaries, Field Workers and Superintendents of the Council for terms not exceeding four years; and shall fix their salaries and define the general policy governing them.

11. The Executive Committee shall create and maintain all departmental and divisional work and appoint all departmental and divisional committees at such times and in such manner as it may deem best.

12. The Executive Committee shall appoint from its members a standing Committee of Reference and Counsel, composed of nine members, the duty of which Committee shall be to confer with other bodies or their representatives desiring counsel and conference with the International Sunday School Council of Religious Education.

13. The Executive Committee shall have power to fix the amount of a subscription, gift or bequest which when paid will entitle the donor, or person designated by the donor, to the privilege of a regularly appointed delegate to all International Conventions with the title of Life Member.

14. The Executive Committee shall have power to fill all vacancies on the International Convention section of the International Lesson Committee occurring in the interim of the quadrennial conventions.

15. Thirty members of the Executive Committee shall be required for a quorum for the transaction of business.

16. The Executive Committee shall report its actions to the International Sunday School Convention for review and recommendations by the Convention.

Article III. Trustees

1. The Executive Committee shall, at each annual meeting, elect from its members a Board of not less than twenty Trustees, including the Chairman, Secretary and Treasurer of the Executive Committee for a term of one year, or until their successors are elected.

2. The Board of Trustees, during the interim between meetings of the Executive Committee, shall have such power and shall perform such duties of the Executive Committee as are in accordance with its instructions or policy.

3. The Board of Trustees shall organize by electing from its members a Chairman, a Vice-Chairman and a Secretary. The Treasurer elected by the Convention shall serve as the Treasurer of the Board of Trustees.

4. Nine members of the Board of Trustees shall constitute a quorum, and each member shall have at least ten days' notice of the time and place of the regular or called meetings.

5. The Board of Trustees shall hold at least two regular meetings each year at such time and place as it may determine, or at the call of its Chairman.

6. The Board of Trustees shall be charged with general supervision of the financial affairs of the Council, under the direction of the Executive Committee.

7. The Board of Trustees may provide rules for its own government, not inconsistent with the policy or by-laws of this Council and may alter or amend the same at will.

Article IV. Committee on Education

1. The Executive Committee shall appoint a Committee on Education which shall represent the entire International Sunday School Council of Religious Education in investigation, research, and the formulation of educational policies and programs.

2. This Committee on Education shall consist of not more than sixty members. It shall organize itself into three classes of members, one class serving for one year, another for two years, and another for three years. Their successors shall be chosen for a term of three years.

3. The administrative educational and administrative divisional committees of the Executive Committee shall correspond to the organization of the Committee on Education.

Article V. Advisory Sections

1. The Executive Committee may from time to time appoint advisory groups or sections. The chairman of each such group or section shall be a consulting member of the Executive Committee.

2. These groups shall be such as (1) Children's Work, (2) Young People's Work, (3) Adult Work, (4) Field Workers, (5) Directors of Religious Education and other professional workers, (6) Denominational Editors, (7) Denominational Publishers.

3. Each of the respective groups or sections shall elect its own Chairman and other officers.

Article VI. Treasurer

1. The Treasurer of the International Council shall receive and have charge of all moneys, gifts, bequests or investments belonging to the Council and shall deposit, pay out, or invest the same as directed by the Board of Trustees.

2. The Treasurer shall give a bonding company's bond for the faithful discharge of his duties to the Board of Trustees; the expense of said bond shall be paid by the Council.

Article VII. Amendments

1. These bylaws (except Art. II, Sec. 1) may be amended or altered at any regular or special meeting of the Executive Committee by a two-thirds vote of the members present and voting, provided that notice of such amendment shall have been given at a preceding session of the Executive Committee and that at least twenty-five members shall have favored the same.

2. Article II, Section 1, may be amended only by direct action of the constituent denominational and territorial units making up the Executive Committee.

IX. Recommendation to the International Sunday School Convention Meeting at Kansas City, Mo., June 21-27, 1922

Your Executive Committee after these four years of study and readjustment would recommend to the International Sunday School Convention assembled in Kansas City, Mo., that you approve the report of the actions that have been taken making possible the complete merger of the forces engaged co-operatively in the work of religious education throughout North America. All that is thus reported to you has been done "subject to the approval of the next International Convention in 1922," as provided in the action of the International Executive Committee at Toronto, Ontario, Canada, Feb. 12-13, 1919.

To you, therefore, we now render an account of our stewardship with confidence that your approval and support will give new purpose to every heart and added strength to every hand which is consecrated to the common task.

Respectively submitted for the Executive Committee,
Robert M. Hopkins, Chairman.

PLAN OF REORGANIZATION

Stenographic Report of Discussion

Dr. David G. Downey: Gentlemen and members of the convention, I move this convention confirm and ratify the plan of merger between the International Sunday School Association and the Sunday

School Council of Evangelical Denominations adopted by the Executive Committee at its meeting in Chicago, Jan. 16, 1922.

MARION LAWRANCE: I take great pleasure in seconding the motion read by Doctor Downey and will be pleased to speak about it later at the proper time.

THE CHAIRMAN: A motion has been made and seconded and is before you. I will recognize Dr. Downey.

DR. DOWNEY: I count it a very great honor and a high privilege to be permitted to make this motion looking toward the permanent unification of the forces making for religious education in North America. I have always been interested in the work of the International Sunday School Association. It was my privilege to be present at the conception of the Sunday School Council of Evangelical Denominations and to have some small part in the growth and development of this organization during the progress of the years as has been indicated to you in the remarks of Dr. Hopkins. During the progress of the years it became evident that the two bodies were coming closer and closer together. At the time of the organization proposed at Detroit, it came about that practically the same personnel was present in each of the organizations, then came the meeting at Cleveland at which time a report of the action taken at Detroit came before us and it appeared to many that while it was a step in the right direction, it did not go far enough because we feel and felt that the time was ready and ripe for a complete merger of all the forces making for religious education in North America.

And so I had the honor at that time to make the motion and we looked forward to this hour when after mutual concern and consideration we could come together for the purpose of unifying the two forces into one irresistible inter-denominational body for the accomplishment of the purpose that was so dear to our hearts. And then, Mr. Chairman, in Chicago, and a little while ago by unanimous vote, unless I am greatly mistaken, on behalf of the Sunday School Council of Evangelical Denominations, also the executive committee of the International Sunday School Association, the plan of merger read to you by Dr. Hopkins was adopted and is now before you for your acceptance or rejection.

Mr. Chairman, it seems to me that we need to bear in mind that this merger does not in the slightest degree deprive any one of the denominations of their initiative or of their responsibility—there are certain duties and responsibilities that devolve upon them and matters

DR. ROBERT M. HOPKINS

that ever remain with them. What this merger does is to give a unifying body—one great body under competent inspirational and educational leadership for the accomplishment of their specific denomination ideas and purposes. And, Mr. Chairman, on the other hand, there is a vast field of work together and with all of the denominations working together this can be infinitely better done co-operatively than competitively and so it is in this wider field where we expect that this merged organization will meet and will function with greater distinction. It is to be expected and assumed that for the most part the merged organization will function in this co-operative field very largely through the county, city and provincial associations.

And so, Mr. Chairman, as we thus review the steps that bring us to this meeting and to this morning hour, it seems to me that we are in a position of great responsibility and of high privilege. There is before this convention now assembled an opportunity to see whether we shall go on divided—a competitive organization—or whether we shall come together as a unified body and carry forward unitedly this great work for the accomplishment of the purposes that we all have in mind. I am sure, Mr. Chairman, that all our hearts have been deeply stirred by the plea just made by Dr. Medbury with respect to the Christ as the hope of the world. But let us remind ourselves, brothers and sisters, that Christ needs the best possible organization through which to carry on his work and here we are planning according to the best wisdom and judgment that we have for an organization that will make it possible for our Divine Leader to accomplish a unified work in the interest of Christian education. And, Mr. Chairman, be it remembered that in the making of these plans for the merger no individual had his way as he would have liked to have his way. Neither one of the organizations had its way as it would have liked to have had its way. I am perfectly content that these negotiations were carried on in the spirit of love and brotherhood and the leadership of the Divine Christ was in these discussions. While no individual and no organization had its way, I am perfectly convinced that Christ has had his way and that we are here—(Applause)—we are here this morning to accomplish a merger that shall make it possible for our Divine Lord and Master to realize our hopes and our desires. We are expecting that Christ shall rule and reign in this universe of ours and I believe that if we should fail to accomplish this merger here this morning we would commit a tragic blunder, a blunder that it will take us decades to overcome. Our Divine Master is waiting to

take the leadership and I believe that if we will work eye to eye as your representatives in the Council and in the International Sunday School Association were eye to eye, those who are here will join hand to hand and heart to heart and go out with a great surge of devotion and inspiration, more spiritually perhaps than some of us imagine and we will see the answering of our prayers as with great hearts we cry "Come, come," and the world's gladness will be complete.

Mr. W. G. Landes: It is a great privilege as well as my very great pleasure, Mr. Chairman, to speak favorably on the question before us in spite of the announcement that was made in the papers of Kansas City this morning. [Papers carried a story that Pennsylvania was against the merger.] I am sure I don't know where they got it. My wife didn't give it to them.

I desire to speak, Mr. Chairman, of the phase of the Sunday school movement that covers a period of time numbering 131 years. The start of its foundation was back in the city of Philadelphia, June 11, 1791. This was a co-operative movement on the part of men and women and individuals interested in the Sunday school as a factor in the field of Christian education and this society was the beginning of a splendid organization or movement that now circles the globe. At first this Sunday school society was independent of any church control, for at that time the church didn't recognize any activity of this kind; on the contrary a great many of the churches were violently opposed to the Sunday school and those individuals banded together believing in the Sunday school and held conversations and institutes for the purpose of their own enjoyment. Where permission was granted they organized in church buildings and meeting houses, and where permission was not granted schools were organized outside of the required places of worship. This organization varied. While independent of church control, it was for the church and it has always been for the church. The product of the effort has always gone into the church and is at this time recognized as a vital factor in the field of Christian education. It spread rapidly as Sunday schools increased and there was an increase in county organizations coming into being and city associations coming into being.

Favors "Christian" Education

In the early part of the nineteenth century a new organization, independent of church control, came into being for the purpose of teaching the Bible, the American Sunday School Union. Another

organization came into the field to furnish text books and to furnish games. The movement grew. Then the open forum and the convention idea came into being and from the date of the first national convention in 1832 down to this convention of splendid magnitude and wide representation, this movement has gathered force until its services have become among the foremost assets if not the foremost asset in the new field of Christian education.

Mr. Chairman, I prefer to say the field of Christian education to that of religious education. (Applause.)

Returning from the great World convention held in Tokio in the year 1920, we made our journey around the world, visiting various countries, holding conversations as we went on the way from Cairo up to Jerusalem, over that railroad built by General Allenby and his engineers as they drove the Turks across the desert in their march to Jerusalem. I fell in contact with a Persian who conversed well in English and I learned he was the Director of Education for the Palestine government. We talked on the various educational programs, and in the course of the conversation I told him I was interested in religious education. Then he drew himself up and said, "I, too, am interested in religious education," and in talking about many things in common we agreed so thoroughly about so many things I thought perhaps he was a Christian, but now and then he would drop something that led me to doubt him.

I asked him, "What phase of the religious education are you interested in?"

He said, "I am interested in a Bahaist program."

I said, "What is that?" I had to confess my ignorance. He raised his eyebrows and was greatly surprised that I didn't know.

He said, "Don't you know that in your country, we are having millions of converts and in the city of Chicago one of the finest temples to promulgate religious education is being built?"

And I had to confess I didn't know it and he went on and told me about this new form of religion, the coming universal religion, with the Jew and the Buddhist and the Confucianist and the Hindoo. I came back to my own city of Philadelphia to find representatives of that religion numerous. I think it would be well at an early date if we should give consideration to thinking seriously of the phrase "Christian education," rather than "religious education."

The movement referred to in organized form has passed through the four stages that all constructive movements must go through be-

fore they begin to function properly and do their work, namely: opposition, toleration, admiration and acceptation. I think we have come into the last stage. I think we are here ready to accept the program. I hope we are coming into this last stage with our eyes wide open and with the spirit that will enable us to marshal our resources for development that will enable the spiritual to keep pace with the mental, material and social development. If the action taken by this convention for Protestantism is to make its best contribution to the nation, it must eliminate from its program competition.

It was thought necessary in the days gone by to put blinders on horses in order to make them go straight, but it narrowed their vision and therefore made them suspicious, and shying animals are afraid of anything that comes from behind and often cause runaways and spilling of the load. We are not horses, but we have been wearing blinds on one question and another and the result has been a lot of shying, a lot of sidestepping, some load-spilling, suspicion has been created, prejudice has been created. Therefore, we haven't pulled as we should have pulled the load of Christian education. We must begin to pull together. The passing of this merger therefore will mean the removal of the blinders. If we work at the problems together in the right spirit, God will, I am sure, create in us the power to pull the load across. We must have such men as have passed out in the last quarter of a century, we must find the John H. Converse program-builder type. We must find the H. J. Heinz type—the promoter type, and these two types of workers must be encouraged in the new organization. Everything must be done to enlist their sympathy and support. We must work out the problems that concern us with patience. The pulling together calls to mind that time in the history of Nehemiah and his workmen when they commenced the building of the walls of Jerusalem and one of the other tribes came along and tried to entice Nehemiah to withdraw from his work and Nehemiah sent word back to them, "I am doing a great work, I cannot come down," and he continued to build. In other words, say to those who would oppose, "Nothing doing, we are busy." (Prolonged applause.)

Mr. Sydney A. Weston: Friends of the Sunday school, I take it as a great privilege to speak for the merger, as a member of the committee on reference and counsel which for four years has been working on this plan, which has finally been presented to you today. You may well ask the question, "Why do we need a merger?" The answer, broadly speaking, is, "Because the Christian forces today in

America are facing a critical condition and the religious conditions are requiring co-operative efforts, the best minds and hearts and souls."

We are appalled and dismayed at the wave of crime which has swept this country from coast to coast and from north to south. But we seem to have forgotten that the men who commit these deeds of violence were once children and I think that through better social and religious training they might have become Christians and good citizens instead of destructive enemies of our communities. We arrest and punish and in doing so we deal with symptoms and we neglect the cause. We cast our gaze down in the valley and forget our vision at the top of the precipice. We are told that two out of three of the boys and girls of America are not in Sunday school, that 1,318,000 of our young people under twenty-five years in the homes of nominal Protestant Christian people do not attend Sunday school and that nearly twenty times that number the country over of Protestant and non-Protestant families are growing up without any religious training. We can't eliminate crime and lawlessness and make America a Christian nation unless we make its children Christian—we can't save America unless we save its children. Now friends, to do this requires just such a union of forces as is provided by this splendid merger presented to you today.

If you adopt the merger you will have an organization which will include in its membership the professional religious educator; the general public school educator, who is interested in Christian education. You will have in your membership specialists in child life, children workers, young people's workers. You will have educational secretaries, field workers, denominations and territorial workers and last, but not least, Christian laymen and women who are interested in Sunday school work.

In other words, this merger provides for membership as composite as membership of the regular church, and just as the success of the regular church depends on a composite membership, so does the success of this new merger organization depend on those different elements which will be brought together in this new organization as in the present International Sunday School Association and Christian laymen will have a place of large influence and power. They have done mighty things in the regular church and in the International Association and they shall have and do have a larger place in this new organization. When you have adopted this merger, we will have a combination of forces which will have a unified and educated

leadership. You will have unified field workers and denominational and territorial men working all the time in the preparation and the promotion of programs of Christian education in their community. You will have unified executive directors and the local Sunday school will feel the assimilation.

Mr. Chairman, before us lie opportuuity and responsibility to the boys and girls of America. I don't care for organization as such, it is only the means to an end and what we need is the Christian education of the boys and girls of North America. Our motto for this convention should be and is "Building together." We can't go backward. We must not stand still. Let us make that motto a reality by adopting the merger and going forward together. (Applause.)

THE CHAIRMAN: Before there are any other addresses I would like to answer three or four questions that have been proposed. I shall not undertake to answer those questions myself. I have exhibited them to two or three persons who can, but I wish to accept the responsibility for an answer to this question, "What is the difference between our organization and the World's Convention?"

This is an International Sunday School Convention and, in a general outline, the difference is this: The jurisdiction of this particular convention is North America; that is, Canada, United States and Mexico, together with certain outlying countries. Now, this, therefore, is an American convention. The World's Convention is a World's convention. We have no delegates sitting in this convention, for example, from Italy. There might be one or two here as a matter of courtesy. We have no relation with the Sunday school work of that country except the missionary idea, but the World's Sunday School Convention is undertaking to unify the work of Sunday schools and goes around the world. This is a North American enterprise, known as the International Convention of North America. The World Convention is a convention having jurisdiction of the globe.

DR. HOPKINS: The question is, "Since only twenty-six of the thirty-one denominations entered the merger, please name the five denominations not entering." I can name them and in naming them I ought to say that the reason for each of the five is that they are going through more or less of a period of transition. In most cases here you must not think final action has been taken by any one of the five religious bodies I shall name: The Southern Bap-

tist, the Church of the Brethren,* the Church of England, the United Evangelical and the Lutheran, General Synod.

Dr. Downey: The question is, "Will the reorganized association decide on and publish the International Sunday School Lesson?" The answer is that the International Sunday School Lessons will be edited and developed by the International Lesson Committee just as now, no changes are contemplated in the matter for the present.

Mr. Lawrence: As Dr. Downey said, "We are not to imagine that everybody got his way in this merger discussion." I was a member of that committee of eighteen, nine on each side from the denominational and territorial factions in the discussions,—two bodies. We were insistent and I tell you, friends, we sweat blood. There were many pains, growing pains, and many times we came up against a stone wall. Dr. Robertson will bear me out and will tell you there were times when there was only one way to look and that was to look up, and we had grace enough to look up and I have seen those papers go down on the table and somebody would say, "Let us pray." And we did pray. Friends, nobody has got anything to put over on anybody else, when you get a bunch of nine denominational and nine territorial men together and we met, I think, as much as twenty-five times. Friends, I want to say to you that the denominational men on the committee of nine made just as great concessions of their own prerogatives, and they have justifiable prerogatives, in order to come to this agreement. Friends, we are never going to get anywhere if we maintain any hard feelings and imagine that the other fellow has gotten the best of us—we never can get on that way. I heard of a couple that got married once—and several have been married since—when they got home from the church the young man felt that he ought to exercise his prerogative. He said to his wife, "Sit down, we have one thing to settle before we begin housekeeping. I want to know who is the head of this house and we have got to settle it now."

Well, it was then just about as it is now and you fellows that are not married will find it out.

She said, "Hubby, you better not try to press that matter; you will be happier if you don't know." (Applause.) Now, friends, I am, with joy and gratitude, turning over the mantle you placed on my shoulders in Atlanta twenty-three years ago.

Mr. Marshall: Mr. Chairman, Ladies and Gentlemen, there are

*This denomination joined the merger the same day.

two things about which I wish to speak. I am heart, soul, mind and body in favor of this merger as it has been presented. I don't know anything that has gone so far in the right direction as this seems to go, but I agree with Mr. Landes that we should be a Christian organization. I would a great deal rather that these newspapers would report me as a descendant of God than of a monkey and, while I profess the Christian religion I am not ashamed nor afraid to have that name attached to me.

What Shall the Name Be?

There are certain ambiguities to certain things. You can say three times three is about ten, but why not say that three times three is nine. Now, I hoped that Mr. Landes would move that we would have, when we get the charter, the title "Christian Education" instead of "Religious Education." I hope we are all Christians and not afraid to say so. The president raised the question that I had prepared to speak about as to the use of the term "International." "International" is thoroughly ambiguous. This applies to the whole world, to the nations of the world, just as well as to the deeds of the nations. Now, there is confusion between the conventions all around the world and what we want is to know the difference between the International Sunday School Association of North America and the World Association. There are many who have not known. Since I came here I have been asked probably a dozen times if this was not a world convention. Now, I move, Mr. Chairman, to amend the resolution by inserting the words "North America" for "International" and I move also to amend by inserting the word "Christian" for "Religious."

The Chairman: The Chair is of the opinion and would so rule unless the ruling is set aside, that a motion like this properly goes to the newly organized body under this merger. There is one great question before us; that is the fact of the merger. After we pass upon that we may differ then about this organization and I shall be very heartily in favor of using the word "Christian." I would suggest that the idea of "North America" and "Christian" instead of those other words be referred to the new organization.

A Woman: May I ask in connection with what has already been said that instead of "Sunday School" we use "Bible School." I would suggest that we have it the "North America Bible School" and "Christian Education." May we have that?

THE CHAIRMAN: We can't get two items in one.

MR. LAWRANCE: I just want to say that hours and hours and hours were spent by this discriminating committee of eighteen on this whole subject and you had just better let it alone. I like the word "Christian" myself, but I do want to see the word "International" remain. I ask that both these matters be referred to the proper committee. They should be.

(This motion was seconded).

DELEGATE: I desire to move a separation of this question. It has been recommended without approval. I contend that we have a right to recommend a substitution.

THE CHAIRMAN: I understand you want this question divided.

DELEGATE: Yes.

THE CHAIRMAN: We will now vote upon the question of whether this shall be recommended without approval to the proper organization. Are we ready to vote on that? All in favor say "Aye," contrary "No." The motion is lost.

A vote is now called on a division of the second question as to whether the word "Christian" shall be substituted for the word "Religious" with the recommendation and the approval of this body.

DR. HOPKINS: Dr. Downey made a motion that we approve the recommendation of the Executive Committee on the adoption of this merger. That motion was seconded by Mr. Lawrance. Now the point of order is, we ought to vote on that motion before we consider any other motion unless it be by way of amendment or substitute. We ought to create this thing before we name it. Now, we'll get divided up on this thing and won't know whether we have got it or not. Let us adopt this merger and then refer to the Executive Committee whatever resolutions or recommendations you desire to make regarding the organization.

THE CHAIRMAN: That's the Chair's opinion. These motions are amendments,—we have approved one amendment. Dr. Downey's motion will come in as an amended motion to be voted on.

DR. DOWNEY: I agree with Dr. Hopkins. The first thing to do is to vote on the merger unless somebody wishes to take the responsibility of definitely amending it and thereby changing it.

DELEGATE: Let the Chair define clearly the matter of the privilege of voting. I want to know who has a right to vote and who has not.

THE CHAIRMAN: The chairman of the executive committee will answer that.

DR. HOPKINS: The convention is a delegated body made up of a definite number of delegates from each state, province and nation co-operating in this organization. Some states have more people present than their voting strength permits. For instance, here is Kansas with over two thousand people present. We are glad they are here. However, my recollection is that Kansas is entitled to 116 votes—or 112 votes. They must confine themselves to 112 votes, and of course, in any close issue could only be counted as 112 votes and so with every other state that has a delegated body here.

DELEGATE: I move the previous question.

THE HISTORIC VOTE

THE CHAIRMAN: Are we ready to vote upon the motion offered by Dr. Downey? All in favor of the motion say "Aye"—contrary "No." The motion is carried.

DR. WEBB: Mr. Chairman, in order to bring to this convention a world of information from the Executive Committee of the Sunday School Council of Evangelical Denominations, I desire to announce that at the meeting of the Executive Committee of the Sunday School Council of the Evangelical Denominations it was confidently expected that this great convention would do exactly what you have done. With great unanimity we passed a resolution which would turn all our functions over to the merger. In view of the expected result, which has now been accomplished, this resolution was passed by the Executive Committee of the Sunday School Council: "Resolved, that when the International Convention, convened in Kansas City, shall have adopted the proposed merger, the Executive Committee of the Sunday School Council of Evangelical Denominations shall, on behalf of the Sunday School Council stand adjourned sine die, transferring all its functions and responsibilities to the International Sunday School Council of Religious Education, which shall by that act of approval and ratification come into existence." I simply want to announce that the Sunday School Council of Evangelical Denominations is no more.

DELEGATE FROM PENNSYLVANIA: To complete the work so magnificently begun and placed ahead of us in the march towards victory at this session of the convention, I call for a vote on the question of whether it shall be "Religious" or "Christian" education.

THE CHAIRMAN: The motion is, "Shall we recommend to the executive authorities, with our approval, to substitute the word

'Christian' for the word 'Religious', making it Christian Education rather than Religious Education?" All in favor of that motion say "Aye"—contrary "No." The motion is carried.

THE CHAIRMAN: That question was voted upon, and Mr. Marshall thinks it was voted upon under a misapprehension. If it was, this convention should remove that and reconsider the vote. But I am sorry to say, Mr. Marshall, that I don't think that a discussion of that question is in order. I will try to recognize this woman who wants something. I don't know exactly what it is.

A WOMAN: Now, if a motion is in order I move that the word "Bible" be substituted for "Sunday" school. I move, Mr. Chairman, that we change the words "Sunday School" to "Bible School," by referring to the Executive Committee.

THE CHAIRMAN: It is moved that we substitute the words "Bible School" for "Sunday School." Do I hear a second to the motion?—There is no second.

THE CHAIRMAN: I will now present Mr. Lawrance, who will introduce the new general secretary.

MR. LAWRANCE: Mr. Chairman, it has been a joy and inspiration in my public life to have sat in this association for twenty-three years as its secretary and I am very happy today in the choice of my successor. We are going to work together with him as the head, and I shall be just as loyal to him as my own staff has been to me during all these years, and that leaves nothing to be desired, for they have been loyal to the full. We have been led by God, and the choice is of a great leader, a man that stands at the very head of public school education in our land, and one who is a four-square Christian gentleman. He is able and is an educator and I mention the name of this man with all the glory that man can hold in his heart. I desire to present to you the Honorable Hugh S. Magill, Secretary of the National Education Association, who is to be our secretary and has been duly elected and has accepted the position. As far as it is within my power with this hand clasp we pledge you our loyalty, co-operation and fellowship and our prayers are that it will be a joyous and prosperous reign and supervision over us and our great association. God bless you!

DR. MAGILL: I appreciate, more than I can possibly express, the very kind words of Mr. Lawrance and the splendid confidence that has been bestowed on me. I want to say to Mr. Lawrance that I am particularly happy at this time that he is to remain Consulting

Secretary, and I shall always enjoy the privilege of consulting with him, knowing that his wisdom and his love for the great work over which he has presided for so many years, will be mine. This is no time for speech making, but it is the time for serious consideration. I am coming out of a great public school work into the work of Christian education. I love the public school work no less, but I recognize the supremacy of Christian education.

I am deeply interested in what has been done this morning. I told the nominating committee that I was not interested in this work unless there was a real merging and combined unification of the Christian forces of America in the great program of Christian education, and my name was presented after that stipulation had led me to believe that this was to be such a unified effort. Your action this morning confirms that faith and now the Protestant Christian forces are practically all united in carrying forward the great constructive program of religious education or "Christian education," and the salvation of souls of people and the preservation of that which is best known to civilization.

I have tried to think of some word or some verse that might express the thought of this hour. To me this seems to be "Christian Statesmanship" and the challenge to you and the challenge to those on the platform, those who are your recognized leaders, is to rise to the call of Jesus Christ in carrying forward the great program before us and to stand united upon the spirit of Christ. This broad comprehensive statesmanship shall do for the community what we alone can do in a united purpose to carry forward this work. I realize that there may be differences of opinion with respect to details but I am sure that the great united purpose that binds us together is far greater than any opinion which might lead us into diverged paths. Then our motto shall be "In essentials unity, in non-essentials liberty, in all things, charity." Let us note the words of Van Dyke when he said:

"Four things a man must learn to do,
If he would make his calling true,
To think without confusion, clearly,
To love his fellowman sincerely,
To act from honest motives purely,
To trust in God and Heaven securely,"

and on that platform let us proceed. (Applause.)

CHAPTER III

SECRETARY'S REPORT

PRESENTED BY MARION LAWRANCE, GENERAL SECRETARY FROM JUNE, 1918, TO SEPTEMBER, 1920; CONSULTING GENERAL SECRETARY SINCE SEPTEMBER, 1920, TO THE SIXTEENTH INTERNATIONAL SUNDAY SCHOOL CONVENTION

1—Introduction

To the Delegates of the Sixteenth International Sunday School Convention.

Greeting:

I have the honor to present herewith my seventh and last report as your General Secretary.

It was at the Atlanta Convention, in 1899, that the election of a General Secretary was authorized and I was chosen to fill the place. In February, 1920, I was elected "Consulting General Secretary," and entered upon the duties of the new office in September, 1920. Consequently this report covers approximately two years in each position, that of General Secretary and Consulting General Secretary. A little later in this report, I shall speak a few personal words concerning my relationship to the work.

For the second time in the history of our Association, we are meeting in the State of Missouri. It was twenty-nine years ago that the Seventh International Convention and the Second World's Convention met jointly in the city of St. Louis, from August 30 to September 5, 1893. I doubt not there are some here today who were present at that convention. If so, they will never forget it. The great parade in which were carried the parts of a representation of the Tabernacle, full size, and which was later set up in the fair-grounds, presented a scene never to be forgotten. A reviewing-stand was erected on the corner of Seventeenth and Locust Streets and was occupied by seven hundred visitors. It would be interesting to recall the names of some who were present on that reviewing stand but who are not with us now. They included the president of the convention, Lewis Miller,

also B. F. Jacobs, William Reynolds, Dr. W. A. Duncan, Dr. John Potts, W. N. Hartshorn, Dr. Warren Randolph, Prof. H. M. Hamill, and many others. It was estimated that fully ten thousand people participated in the parade, representing the Sunday Schools of the city. As the vast army of children came into sight, B. F. Jacobs said, "We are looking into the face of the Twentieth Century." The interest that was created as the various parts of the Tabernacle were carried through the crowded streets was beyond words to describe. Particularly was this true in connection with the furniture of the Tabernacle, including the Golden Candlestick, the table of shewbread, the brazen altar, etc. As indicated above, Lewis Miller, of Chautauqua fame, was elected the president of that convention, and B. F. Jacobs was elected president of the World's Convention which immediately followed. Forty-two States and seven Provinces were represented, and there were fifty-five delegates from abroad, representing six foreign countries. The total registration was about 900.

The Uniform Lessons were the principal subject of discussion and a strong resolution endorsing them was passed before the convention adjourned.

In the World's Convention, the chief item of interest was the presence and addresses of Dr. James L. Phillips, the Sunday School missionary to India, representing the Sunday School Union of London. No one will ever forget his strong address in Music Hall, pleading that the International Association should take up the work in Japan and endeavor to accomplish there what he was trying to accomplish in India. One of the delegates, a Chicago business man, Thomas J. Bolger by name, tossed a silver dollar from the gallery to the platform. As Dr. Phillips picked it up he remarked that that indicated an interest on the part of somebody and suggested that others might likewise be interested. As a result, other dollars were tossed or brought to the platform. When gathered up, they amounted to $223 in all, and that was the beginning of America's part in the Sunday School work in Japan.

One of the outstanding results of the St. Louis Convention was the organization of the Field Workers' Department of which your Secretary was elected the first president.

Since that day, twenty-nine eventful years have passed into history. Many of the workers who were with us then have gone to their reward, and we are left to carry on the tasks they so worthily began. The intervening conventions have each marked a great forward step in the organization.

2—Kansas City

Sooner or later we must always come to the heart of things and so now we have come to the "Heart of America." This is what Kansas City calls herself. It is to be assumed that all Kansas City people admit the accuracy of this statement, and it does not become us who are her guests to raise any questions upon this point. We are exceedingly glad to be here. A good Providence has favored us. The great World War is ended, and while there is much confusion throughout the land, nevertheless the nations of the world are trying to find themselves. There is no agency in existence that can exert a greater influence in that direction than the training of the young and leading them into loyal fellowship with our Lord and Master Jesus Christ. Kansas City is big of heart and generous of hand. We shall carry away only choice memories of our visit.

3—The Kansas City Local Committee

We are especially favored in the Local Committee of Arrangements at Kansas City. All of the agencies of the city, both religious and civic, have manifested a great interest in this convention and the Committee of One Hundred includes very largely the outstanding representatives of all of these agencies. The Chairman, Dr. Fletcher Homan, is pastor of one of the leading Methodist churches of the city, a man known far and wide for his ability as a preacher and as a leader among men. Among the vice-presidents, are some of the leading business men of this vicinity. All of the subcommittees are well manned and we may be sure that we are in good hands, and why should we not be when we are leaning up against the "Heart of America"? The Executive Secretary of the committee is Myron C. Settle, who has made an enviable reputation for himself in the past few years as the Secretary of the Kansas City Sunday School Association. He has been indefatigable in his labors to make this convention a success and the same can be said of all the members of the committee, especially of Mr. W. B. Henderson, President of the Kansas City Sunday School Association. It has been my privilege to come to Kansas City, in connection with the preliminary arrangements, no less than a dozen times, and I have found the committee strictly on the job at every visit. I am sure we shall carry away nothing but pleasant recollections of this committee and their efforts to provide for our comfort and enjoyment. The names of the committee appear on pages 83-84 of the program.

4—The Program Committee

The following list of forty-three names will indicate the strength of the Program Committee. It represents every feature and department of our work. The first meeting of this committee was held sixteen months ago, and they have been meeting at convenient intervals from that time until now. Speaking for the committee, I am sure we may claim the high appreciation of this vast concourse of delegates because of the splendid work they have wrought.

President W. O. Thompson, Chairman, Ohio State University, Columbus, Ohio.
Marion Lawrance, Executive Secretary, 1516 Mallers Bldg., Chicago.
Lansing F. Smith, Recording Secretary, 315 N. 7th St., Saint Louis, Mo.

Arnold, Rev. C. A., D. D., 1008 Askew Ave., Kansas City, Mo.
Athearn, Prof. Walter S., Boston University, Boston, Mass.
Barckley, Dr. Wade Crawford, 420 Plum St., Cincinnati, O.
Blackwood, Rev. J. M., 703 Publication Bldg., Pittsburgh, Pa.
Bovard, Dr. William S., 58 E. Washington St., Chicago.
Bradner, Dr. Lester, 289 4th Avenue, New York City.
Brewbaker, Dr. Charles W., Otterbein Press Bldg., Dayton, Ohio.
Brown, Rev. Arlo A., Chattanooga University, Chattanooga, Tenn.
*Brown, Dr. Frank L., 216 Metropolitan Tower, New York City.
Chapman, Prof. James W., Howard College, Birmingham, Ala.
Chalmers, Dr. W. E., 1701 Chestnut St., Philadelphia, Pa.
Dakin, Rev. E. LeRoy, Charleston, W. Va.
Danforth, William H., 17 Kingsbury Place, St. Louis, Mo.
Glass, Dr. Gilbert, Box 1176, Richmond, Va.
Henderson, William B., 459 Victor Bldg., Kansas City, Mo.
Hopkins, Robert M., 15th and Locust Sts., St. Louis, Mo.
Jacoby, Prof. Henry S., 105 Harvard Place, Ithaca, N. Y.
Keeler, Ralph Welles, 740 Rush Street, Chicago.
Kurtz, Pres. D. W., McPherson, Kansas.
Landes, W. G., 1511 Arch St., Philadelphia.
Langford, Rev. Frank, Wesley Bldg., Toronto, Ontario.
Little, J. H., La Crosse, Kansas.
Masden, Frank D., 1207 Waldheim Bldg., Kansas City, Mo.
Mayer, Rev. Theodore, 1716 Chouteau Ave., St. Louis, Mo.
McEntire, R. N., Topeka, Kansas.
Miller, Dr. Rufus W., 15th and Race Sts., Philadelphia, Pa.
Murphy, A. W., Shenandoah National Bank, Shenandoah, Iowa.
Pearce, W. C., 216 Metropolitan Tower, New York City.
Robertson, Dr. J. C., Confederation Life Bldg., Toronto, Ont.
Robinson, Dr. Harold McA., Witherspoon Bldg., Philadelphia.
Settle, Myron C., Y. M. C. A. Bldg., Kansas City, Mo.
Shackford, Dr. John W., 810 Broadway, Nashville, Tenn.
Sittloh, A. F., 2263 Bellaire Ave., Denver, Colo.
Staebler, Rev. Christian, 1903 Woodland Ave., Cleveland, Ohio.

Stevens, Arthur F., 150 Fifth Ave., New York City.
Stockham, William H., 1231 N. 32nd St., Birmingham, Ala.
Weaver, R. M., Corinth, Miss.
Webb, Dr. George T., 99 Dundas St., Toronto, Ont.
Wells, Fred A., 917 Monadnock Block, Chicago.
Weston, Dr. Sidney A., 14 Beacon Street, Boston, Mass.
* Deceased.

5—The Kansas City Program

As General Secretary, I have had the privilege of occupying the position of Executive Secretary to the Program Committee, not only of this convention but of the six International Conventions preceding it. All of the programs have been strong, some of them stronger than others. I have no hesitancy whatever in saying that, from the standpoint of practical Sunday School work and religious education, this is far and away the strongest program we have ever presented.

Before the convention is over, you will have heard much concerning "The Merger," meaning the union of the Sunday School Council of Evangelical Denominations and the International Sunday School Association into a new body to be known by the name of "The International Sunday School Council of Religious Education." Our suggested cable or telegraphic address, for short, is the newly coined word, TISSCORE, which is composed of the initials, in order, of all the words entering into the proposed new name. We shall speak of the merger later, and it is only referred to here in order to make mention of the fact that the Committee on Religious Education has already been merged and, by action of the Executive Committee, this new Committee on Education, composed of sixty outstanding representatives in the field of religious education has had a very large part in framing this program. The Program Committee of forty-three men and the subcommittees they have appointed have taken their work seriously and held many sessions together. As a result, we commend to you today the program of this convention.

There are, in all, 250 participants upon the program, each speaker selected in view of his fitness for the particular place to which he was invited. As in all such conventions, there are two main features, the inspirational addresses on the main program and the conferences, where the workers interested in a given department or division of the work come together to study, under wise guidance, the peculiar problems in which they are interested. Altogether, counting conferences, there are sixty-five sessions, covering seven full days.

Another of the outstanding features of this convention will be found in the music, pageantry, and art under the direction of Prof. H. Augustine Smith, of Boston University and Prof. John R. Jones of Kansas City, together with their efficient associates and two great choirs, which are given large place, especially at the evening sessions. We are sure this will commend itself to our delegates, while we shall all greatly miss the genial presence of the great music leader of assemblies, the late E. O. Excell, who has had charge of the music in every International Convention, save one, for the past twenty years.

Our delegates will observe a unity in this program which has never been carried out so successfully in any previous program, so far as we know, and a consistent development of the great ideals that were insisted upon by the Committee on Education. Never have so many outstanding educators in the department of religious education, nor so many practical Sunday School laymen, participated upon an International program as are here presented.

6—Convention Text and Theme

The text, *"Jesus Christ, the same yesterday and today and forever,"* was inspired because of the fact that there seems to be so much change going on in the world. Nations go down and nations rise almost in a night. In all departments of activity, religious, civic, and commercial, there seems to be change everywhere. Your committee was impressed with the strength of this text and we were comforted in the thought that our Master, Jesus Christ, is the same always. He does not change.

The words, "Building Together," are really the Theme of this convention. Of course we are building together with Christ, but the thought uppermost in this particular instance is that we are beginning to build together also as brethren. Here our denominational and territorial Sunday School workers are undertaking to work hand in hand. So the Convention Theme, taken as a whole, is, "Building Together," "Jesus Christ Himself being the chief corner-stone." We are quite sure that if we will remember who it is that is the chief corner-stone, and that without that corner-stone all our building will crumble to the earth, we shall go forward with courage and confidence.

7—The Exhibits

The exhibits at this convention are unusually fine and varied and worthy of consideration. Mr. Arthur F. Stevens of New York is General Chairman of the committee.

8—State of Organization

While we count every State and Province in our field as organized, it is a very serious question as to whether this is absolutely true. Several of the Associations are without Secretaries at this time, and the changes that have been going on in our organization, and the financial stringency of the times, have added to the difficulty in keeping these places filled. We feel confident, however, that after this convention is over, especially if the merger is effected and entered into enthusiastically and in the right spirit, we may look for an encouraging advance all along the line. As the educational ideals are lifted, it becomes necessary for the General Secretaries to be able to grasp this part of the work, and very many of them are doing so in fine fashion. Nevertheless we must not forget that one of the chief functions of a Secretary is that of organization and promotion. An educator lacking these will fail; an organizer lacking educational vision will likewise fail. We must continue to develop, through our training schools, leaders for all departments of our work. I would not be true to myself nor fair to my associates if I did not say that the rank and file of our State and Provincial General Secretaries constitute for the most part a choice company of very efficient people who are laboring, many of them under handicaps, and yet, they are accomplishing very good work. The real test of our organization is in the field.

9—Our Paid Army of Workers

All told, counting all who are under salary, in the International office, in the various State and Provincial offices, and cities and counties where they have paid workers, there are approximately three hundred people devoting their full time, under salary, to organized Sunday School work. We question if a more faithful, loyal, or efficient company of Sunday School workers could be found anywhere. These paid workers constitute a loyal and royal brotherhood and are rendering a great contribution to the religious education of North America.

10—Our Vast Volunteer Army

The International Executive Committee, with the Alternates, the Lesson Committee, and the subcommittees of the Executive Committee, such as the departmental and divisional committees, number several hundred people, all told. Every State and Province that is organized has an executive committee numbering from ten to forty people and perhaps averaging twenty. More than twenty-six hundred of the three thousand

counties of North America have separate organizations, each with its own officers and executive committee. A large number of cities are likewise organized in the same manner. Probably ten thousand townships or districts are similarly organized. It is safe to say that if all of these persons occupying official positions could be enumerated, the aggregate would be somewhere between one hundred and fifty thousand and two hundred thousand people who are giving considerable blocks of their time to the organized Sunday School work without any pay whatever, not even their railroad fare.

This is the real genius of organized Sunday School work—this great volunteer army. They are under the direction, for the most part, of the paid representatives mentioned above, but the work that has been accomplished throughout the field and especially the holding of over fifteen thousand Sunday School conventions every year would be impossible but for this vast army of volunteer workers to whom we owe a greater debt than we can ever pay.

11—Our Organization and Staff

The work of our Association naturally falls into three general departments, as follows:

1. Education.
2. Field.
3. Business.

Each of these departments heads up in a committee composed, for the most part, of specialists. This is particularly true in the Department of Education.

1. *Education Department.* The Committee on Education is now constructed under the terms of the merger and fully represents the combined community interests of the two merging bodies. The Committee on Education has only recently begun to function, and the seriousness with which its members have entered upon their task indicates what may be expected in the future. It is a very strong committee of sixty people, of which Prof. Walter S. Athearn of Boston University, a member of our Executive Committee, is the chairman. This committee is divided into five subdivisions, each with its own chairman.

The International Superintendent of the Department of Education was Prof. George Platt Knox who entered the service of the Association in April, 1920, and resigned in April, 1922, to accept a professorship in Denison University. We are very sorry to lose the services of so efficient a worker and educator.

Prof. M. A. Honline, also a member of our staff, is associated with the Department of Education.

During this quadrennium, Miss Ada Rose Demerest, who was Registrar of the Training Schools, withdrew from our work and is now the Children's Division Superintendent of the Northern California Sunday School Association, where she is doing most excellent work. The position of Registrar has been held for the past two years by Miss Mabel E. Curtiss who is exceedingly efficient and well adapted to the position.

2. *Field Department.* Dr. William A. Ganfield, President of Carroll College, Waukasha, Wisconsin, is Chairman of the Field Department. The superintendent of this department is A. M. Locker. Mr. Locker's time is divided between this and the Business Department. Each of these departments should have a superintendent of its own devoting his whole time to it, as the work is very heavy in both places. Nevertheless Mr. Locker has rendered very fine service as Field Superintendent.

3. *Business Department.* Dr. William A. Ganfield is Chairman and A. M. Locker, Superintendent. Mr. Locker has been Superintendent for the past year and has rendered exceptionally fine service in the Business Department, and under great difficulties. We have been carrying a large deficit for a number of years, and Mr. Locker's chief task has been to endeavor to reduce that deficit. His report will indicate that he has had marked success, and he is to be congratulated for what has been accomplished.

The educational work of the Association is, for the most part, carried on in connection with the four divisions which have to do with the four divisions of the local Sunday School and are as follows:

1. Children's Division.
2. Young People's Division.
3. Adult Division.
4. School Administration Division.

1. *Children's Division.* Mr. Lansing F. Smith is Chairman of the Children's Division, and Mrs. Maud Junkin Baldwin is the Superintendent. Mrs. Baldwin has made a very fine showing in this department, and the work has grown in a commendable way. Perhaps the most outstanding feature has been the observance of Children's Week. It is marvelous how large a place the Children's Week now has in the hearts of the people, and much credit is due to Mrs. Baldwin for her part in it. Her report will speak more of this and other activities of the Division. It is my purpose here simply to refer to the staff.

2. *Young People's Division.* In the Young People's Division, there are at present three paid representatives: John L. Alexander, who is Superintendent; Preston G. Orwig, who is Associate Superintendent, and who has come to us since our last Convention; and R. A. Waite, who is Boy Specialist. The Chairman of the Young People's Division is William H. Danforth of St. Louis. This division has made a remarkable showing and especially so in the matter of their camp-conferences, as the reports they will submit will indicate.

3. *The Adult Division.* Rev. E. LeRoy Dakin of West Virginia is the Chairman, and E. W. Halpenny is the Superintendent. The work in this division is taking on new life and would have accomplished a great deal more if Mr. Halpenny had not been so largely handicapped because of our financial conditions. Nevertheless a commendable record has been made, as the report will indicate.

4. *School Administration Division.* Dr. W. E. Chalmers of Philadelphia is the Chairman of this division, and there is no paid superintendent, though there ought to be. Dr. Chalmers has not occupied this position during the entire quadrennium, and a good share of the time since he took the chairmanship he has been out of the country or ill. We are very fortunate in having him identified with this department of our work in which he is so efficient.

In addition to the divisions, there are special features of the work. One of them is Home Visitation, of which Mr. A. F. Sittloh of Denver is Chairman, and J. Shreve Durham is the Superintendent. A very remarkable piece of work has been accomplished by Mr. Durham and his committee, as his report will show.

There is also the work among the Negroes, which will be mentioned in another place.

12—Training Leadership

In 1912, our Association established a Training School for Association leaders at Lake Geneva, Wisconsin. Among the leading spirits in this enterprise was the late E. H. Nichols, to whom this Association owes a great debt because of his far-seeing vision. Associated with him in this enterprise was Mr. W. C. Pearce who served as Dean for quite a number of years. A four-year course is given.

Two years ago, an additional school was started at Winnipesaukee, New Hampshire, and this year a third school is to be opened at Geneva Glen, Colorado.

Altogether, forty-six States and Provinces have been represented by

students, the total number registered to date being fourteen hundred and six, not including those registered for this summer, which was 454 on June 12 when this report went to press. One hundred and sixty-nine have graduated.

The benefits arising from these schools are past computation. They are designed to train not only paid workers but volunteer workers as well. It was my privilege to award banners to twenty-nine "Banner Counties" in a middle-western State some time ago. This banner required that the county should reach a certain high standard in every line of Sunday School organization and advancement. The benefit of the Training School was very evident from the fact that all of these banners but four were placed in the hands of Lake Geneva students and graduates.

In addition to these, there are also the training camps for older boys and older girls. The first camp was started at Lake Geneva, in 1914, under the leadership of Mr. John L. Alexander. In 1920, camps were opened up at Winnipesaukee, New Hampshire, and this year they are to be started in Geneva Glen, Colorado. These camps are for specially selected older young people between the ages of sixteen and twenty-one. They are all to be chosen by their pastors and superintendents and approved by the State or Provincial Association. Only Christian young people of promise are accepted. Up to this time, there have been nearly thirty-eight hundred campers and leaders registered, and the camps are already over-registered for the coming season with a waiting list.

It was my privilege, some time ago, to address a group of thirty-six leaders in these camp-conferences, and every one of them held a college degree. Graduates from these camps are now officially representing the young people's work in about two dozen different fields, and they are being demanded much more rapidly than they can be graduated. More than fifteen hundred of these campers have attended or are now attending colleges. This is encouraged by the camp directors. Two hundred and sixty-three of our last year's campers are now enrolled in one hundred and forty-three colleges and universities, all fitting for Christian work. We know of no department of our work that is making better progress than our training schools and camp-conferences.

The demand for summer schools and camps is upon us, and the plan contemplates the organization of quite a number of additional schools from time to time to accommodate the various sections of our great field. The properties owned by the association or held for them by

trustees aggregates about 350 acres of land which with the improvements is valued at $300,000 on which there is an indebtedness of about $92,000.

13—Losses From the Staff

Four of those whose pictures appear as members of the staff are not with us at this time.

Mr. W. C. Pearce, who has been connected with our staff since 1903, resigned in April, 1921, to accept the position of Associate General Secretary of the World's Sunday School Association. During his eighteen years of service, he has occupied nearly all of the positions on the staff and has rendered excellent service in every one of them. To Mr. Pearce, very largely, belongs the credit for opening up the training schools, and for most of the time since the Lake Geneva Training School was opened, in 1912, he has been its head and Dean. We greatly miss our brother, and appreciate all of the splendid service he has rendered. He is now on a Sunday School tour around the world. At this particular time he is in Australia and will return to this country in October, next.

Mr. Robert Cashman came to us as a stenographer, in 1908. He later became our Business Superintendent and in that capacity was exceedingly efficient. He withdrew from our Association in September, 1920, to go into business for himself.

Rev. H. C. Lyman has been the Superintendent of our work among the Negroes for twelve years, and resigned last year to take the position of President of Keuka College, New York. Mr. Lyman's work was largely in connection with Negro colleges and schools in the South. A full report will be presented, showing something of the fine work he has done.

Dr. William A. Brown has been connected with the Field Department and, more directly, with the Evangelistic Department. For a good many years he has been associated with us and has been a favorite in the field and wherever he has gone. Sickness in his family has made it necessary for him to relinquish the position for the present, and he is now connected with the Missionary Education Movement and is located in Los Angeles.

In the case of all of these who have served us so faithfully and are not now connected with us, we wish to say that we appreciate very much, indeed, the fine contribution they have made, and we also miss their choice fellowship. They will give a good account of themselves wherever they go, for they are worthy.

14—Needed Additions to the Staff

Our financial condition during the past few years and the fact that we were in the midst of reorganization looking toward the merger has prevented the addition of certain members to our staff who were very much needed in order to complete it. In naming those mentioned below, I am speaking only for myself and not with the authority of the committee but, as I see it, we need the following officials connected with our Association, devoting their whole time to the work:

1. *A General Secretary.* This position has been vacant since September, 1920. The absence of a General Secretary, devoting his whole time to the work, has been a great drawback to us.
2. *A Superintendent of the Department of Education.*
3. *A Superintendent for the School Administration Division.*
4. *A woman worker connected with the Young People's Division,* to complete the staff of that division.
5. *A Superintendent for work among the Negroes.*
6. *A Superintendent for the work in the Latin-speaking parts of our field*—Mexico, Cuba, West Indies, Central America.

In addition to these, there ought to be several persons specially selected for field secretaries under the direction of the field superintendent, and also several others connected with the Business Department, to aid in financing the local fields and thus helping to finance the International Association as a whole. When the organization becomes more complete, there will be needed, in addition to all of these, several others connected with the Department of Education, especially, giving their time to research work and to carrying out the work of the various divisions of that great committee.

Every Department of work carried on by our Association should head up in a specialist at the central office who would have general direction of the Department, otherwise it will be impossible to carry out a complete and coordinated program throughout the field.

15—Work Among the Negroes

For the past twelve years, Rev. H. C. Lyman has occupied the position of Superintendent of Work Among the Negroes. As indicated elsewhere in this report, he has given his time mostly to the establishing of teacher training schools in the Negro colleges of the South. Of course Mr. Lyman himself could not carry on these schools. His business has been chiefly to visit the schools, give them an idea of how the work should be conducted, help to select a teacher, usually from the

professors of the school, to carry on this teacher training. A great deal of good work has been done. According to our last report, teacher training schools have been conducted in about fifty Negro schools of higher education and all told over 1300 students have been enrolled during the past year. It is impossible to estimate the value of these schools but it has been very great, and we have only words of commendation for what has been done. There should be a superintendent in charge of the work among the Negroes, although the work should be carried on largely under the same general directions as the work among the white people.

16—Statistics

It is said that one can prove anything by statistics, and I presume that is true. Certainly the International Association does not claim accuracy for its statistics. Nevertheless we believe they are approximately correct and that they will compare well with the statistics of any association that does not exercise authority over its constituents; At least the United States Government thinks so for we have at their request helped to gather the Sunday School statistics for the last two Government reports issued, and in both cases they have sent us words of high praise.

We are presenting here the outstanding statistics, giving number of schools, officers, scholars, and totals, for each of the convention periods during the past fifty years.

Statistics Presented to the Several International Sunday School Conventions

Sunday Teachers

	Cities	Date	Schools	Officers	Scholars	Total
1.	Baltimore	1875	69,272	788,805	6,062,064	6,950,869
2.	Atlanta	1878	83,441	894,793	6,843,997	7,738,790
3.	Toronto	1881	90,370	975,195	7,177,165	8,152,360
4.	Louisville	1884	103,516	1,089,229	8,056,799	9,146,328
5.	Chicago	1887	106,308	1,161,203	8,489,445	9,650,648
6.	Pittsburgh	1890	115,959	1,209,426	9,146,244	10,355,670
7.	St. Louis	1893	131,918	1,377,735	10,317,472	11,695,208
8.	Boston	1896	142,089	1,476,369	11,556,806	13,033,175
9.	Atlanta	1899	148,139	1,482,308	12,017,325	13,469,633
10.	Denver	1902	152,930	1,514,119	12,309,412	14,101,289
11.	Toronto	1905	155,007	1,556,947	12,076,232	14,127,541
12.	Louisville	1908	161,750	1,594,674	13,515,498	15,110,172
13.	San Francisco	1911	173,459	1,670,846	14,946,504	16,617,350
14.	Chicago	1914	175,685	1,690,739	16,750,297	18,441,036
15.	Buffalo	1918	195,343	1,874,705	18,763,649	20,679,954
16.	Kansas City	1922	193,318	1,974,271	18,768,435	20,742,706

We are sure these figures are not correct. Owing to the many changes going on in connection with the re-organization of our work a larger number of states and provinces than should are more or less disorganized and the result shows imperfect statistics. Some of them are estimates. Many denominations have reported considerable gains in the Sunday School enrollment. No doubt some have lost. I feel confident that if we had the correct figures from our entire field it would show a total enrollment of over 22,000,000.

17—The Searchlight and Syndicated Papers

The International Searchlight is the name of our periodical which, however, we regret to say, is now published only once in three months, for lack of funds. It is ably edited by Miss Curtiss of our office and is a very valuable means of publicity and communication with the field. We hope the day will soon come when *The Searchlight* will be again published monthly and greatly enlarged. It should be in charge of the Educational Department of our work and made a worthy representative of the religious education of the continent. This is impossible under the present conditions.

A large part of *The Searchlight* appears regularly in the syndicated papers published by the various Associations. About twenty-five of the auxiliary Associations are now connected with the syndicate, with a monthly circulation of something like sixty thousand copies.

Reference has been made in this report to the International Convention held in St. Louis in 1903. Our great Chairman, B. F. Jacobs, in presenting his report at that time, strongly recommended a Sunday School magazine to be issued (without lesson helps, of course) under the general direction of the Executive Committee. Among other things he said, "We need a great Sunday School magazine after the style of *The Century* or *Harper's,* where the best writers of the world can be heard and discoveries and inventions can be illustrated, all in the highest style of art. We believe this to be a necessity for the future and, if so, why not a necessity now? The Sunday School workers of America have the numbers, the wealth, the ability, and the opportunity to do this great thing. Shall it be accomplished? Somebody must grow enthusiastic over it, for every great and commanding movement in the annals of the world is the triumph of enthusiasm. Publications are issued by the various State Associations, and these have emphasized the necessity for some organ worthily representing the whole field. It needs the endorsement of this convention."

18—Our Finances

The quadrennium through which we have just passed has been an exceedingly trying one in connection with the finances of our Association. It will be remembered that the Buffalo Convention was held only five months before the signing of the Armistice. It is too well known to all of you to require repeating here just how full of anxiety and anguish those five months were and, indeed, the years of readjustment that have followed, and we are not "readjusted" yet. There seems to have been money enough for everything else, and, indeed, vast sums of money have been raised for Christian work, and yet it has been raised mostly by unusual gifts from those who were especially interested. Large numbers of the people acquired habits of extravagance during the war, and still adhere to them. There never was a day when so much money was spent for pleasure as now. However, our Association, through the careful administration of the officers in charge of our finances, has made a good showing, as compared with many other similar associations. It is a matter of encouragement to look back over the years that are past, since the beginning of the Association, approximately fifty years ago. At the First International Convention, held in Baltimore, in '75, the entire budget for the convention period of three years was $826.55, or an annual budget of about $275. Our annual budget now, as voted by the Executive Committee, is $150,000 a year. We are presenting here the very interesting figures showing the amount of money used during the convention periods for the past fifty years, beginning 1872 and ending in 1922.

1875—Baltimore	$ 826.55
1878—Atlanta	1,626.00
1881—Toronto	3,493.64
1884—Louisville	10,503.51
1887—Chicago	9,273.70
1890—Pittsburgh	14,755.81
1893—St. Louis	19,454.27
1896—Boston	23,993.16
1899—Atlanta	38,006.79
1902—Denver	40,112.02
1905—Toronto	56,281.45
1908—Louisville	104,000.00
1911—San Francisco	171,890.40
1914—Chicago	165,591.13
1918—Buffalo	341,361.32
1922—Kansas City	465,994.08

19—The Annual Budget and Tithing

By action of our committee, the budget recommended was $150.000.* We have not expended this amount during the past quadrennium, because we have not had it to spend but when the budget is provided, all of the additions to our staff referred to in this report can be taken care of as they should be. This same committee has voted that we undertake to raise this budget of $150,000 from the following sources:

$25,000 from the denominations officially.
50,000 from State and Provincial Associations.
75,000 from individual contributors.

It seems as though this ought to be easy of accomplishment, and yet it takes a great deal of work to procure the money.

It is recommended very strongly by the committee that State and Provincial Associations tithe their income, (barring such items as subscriptions to the local paper and the sale of supplies), and pay this tithe into the International treasury monthly. The International Association tithes to the World's Association, on all gifts that come from State and Provincial Associations. It does not tithe on individual gifts. This tithe is paid to the World's Association promptly on the first day of every month. We are glad that some half-dozen or more of our State and Provincial Associations tithe regularly and pay monthly to the International Association. These contributors give us much joy, because we know what we can depend upon.

20—Through-the-Week Activities

More and more it is coming to be recognized that the limitations of the Sunday School render it impossible to give to the rising generation the religious education they must have if our churches are to prosper and our nations are to remain Christian. As a result of this, there is an increasing demand for week-day schools of religion. We have provided, in this program, a number of conferences for week-day schools of religion and daily vacation Bible schools. More and more these are coming into popularity and will continue to do so as the interest grows. Delegates to this convention can render no better service to the Cause than to see that these week-day schools are put into operation in their own localities.

* At the Kansas City Convention the Executive Committee reduced the budget to $110,000.

21—The New Church Officer

With the increased interest in religious education, churches are more and more coming to realize that a new officer is needed whose chief duties shall be to look after the educational interests of all the agencies of the church, particularly the Sunday School. This person is called the "Director of Religious Education," and hundreds of churches are now employing qualified young men and women for this position. The demand, however, is very much beyond the supply, so that our training schools and seminaries and colleges are more and more recognizing that they must equip young people for these positions. It is interesting to note how many universities already have departments of religious education, and they cannot begin to meet the demand that is made upon them. There was a time when it was strongly recommended that we have paid superintendents. We have now come to feel that it is vastly more important to let the superintendency of the Sunday School still remain in the hands of an unpaid layman and that the salaried officer, if but one, should have charge of the religious education in all departments of the church. In many cases, the Director of Religious Education is also Superintendent of the school. More and more it is recommended that the religious education program of a church be a unified program, including not only the Sunday School but also all the various activities of the church; all of which should be represented on the Committee on Education, and the director of religious education look after that particular feature in all of these associations.

22—Fraternal Delegates

We are glad to welcome to this convention, the following fraternal delegates, from all of whom we shall hear, briefly at least, in the course of the program:

Rev. James Kelly, who is the General Secretary of the Scottish National Sabbath School Union and a member of the managing committee of the National Sunday School Union of Great Britain.

Rev. Shoichi Imamura, who is the General Secretary of the Japanese Sunday School Association and has come with a special message to this convention.

Rev. E. A. Odell, who is the General Secretary of the Cuban Sunday School Association, and who is presenting our Association with a beautiful Cuban flag.

Rev. William Wallace, of the Mexican National Committee, who also presents us with a beautiful Mexican flag.

Rev. John H. Warner, Treasurer of the Brazil National Sunday School Association, Porto Rico.

23—Religious Education Council of Canada

For some time there has been a growing feeling in Canada that the efficiency of their Sunday School work would be advanced if in some way the Provinces could be brought into closer cooperation with each other. As a result of this, the Sunday School leaders in the various Provinces, for the most part those who are officially connected with the Provincial Associations and with the International Association, have organized the "Religious Education Council of Canada." There is no thought, in this organization, of separation from the International fellowship. The Provinces retain the same relationship as formerly, and the Religious Education Council has no desire to work contrary to or in opposition to the plans of the International Association. There is a strong, national feeling, however, in Canada, and the Sunday School workers believe there are some problems peculiar to the Dominion that can be better handled by themselves.

This matter came up at the last meeting of the International Executive Committee, and a unanimous vote was passed, recognizing the Religious Education Council of Canada and recommending that their paid representative, who is present at this convention, Dr. Percy R. Hayward, should be recognized as a member of the International staff. This has been done, and you will discover that his picture appears, with the rest of the staff.

Our workers are to attend the conventions in Canada, upon invitation, just as in the past, and it is planned that Dr. Hayward is to spend some time on this side of the line occasionally, so that there may be an exchange of work back and forth. This, we are sure, will increase the bond of fellowship, if such a thing is possible, between these two great divisions of our Association which have worked together in such harmony and brotherliness for so many years.

24—Fraternal Messages

In addition to the messages from our friends abroad, delivered in person by the fraternal delegates, we have likewise official communications, by cable, telegraph and letters, from various parts of the world. These messages are printed in the Report of the Convention.

25—A Sunday School Headquarters Building

Scarcely has an International Convention been held in the past

twenty or twenty-five years at which it was not recommended that at some time, in the proper city, the Association should have a headquarters building. At the Buffalo Convention, I presented an illustrated brochure, suggesting such a building in the city of Chicago. Mr. Hartshorn did the same thing in 1905, at Toronto.

Such a building is greatly needed and would do much toward popularizing and giving permanency to our organization. The building could be used largely for rental purposes and bring in a revenue that would go far toward meeting the expense of maintenance. It would likewise furnish headquarters not only for the International but for the Illinois State and Chicago Sunday School Associations and possibly a western branch of the World's Association. It could be made also to house a Sunday School museum, a Sunday School workers' library, and an exhibit of Sunday School appliances and materials, with model Sunday School equipment of all kinds. It could provide also assembly rooms and committee rooms, where all of our committees could meet. There could be an art room, where pictures could be properly displayed. We have a number of very fine pictures now but we have no suitable space to show them. There could be model rooms, fitted up as illustrations and samples, for all divisions and departments of Sunday School work, and likewise a Sunday School chapel that would seat a hundred people, where noon-day prayer meetings could be held every day in the week, except Sunday perhaps. This chapel idea was recommended to me by the late Bishop Vincent, who was very enthusiastic about it. It would also furnish a suitable place for the holding of community training schools, schools of principles and methods, and institutes for Sunday School workers. It would enable our Association to continue, throughout the year, the training process now carried on at our training schools. There could be a post-graduate course for all these Association workers. The demand for this is growing continually, for it is recognized that the short period available at these summer schools is wholly inadequate for a thorough training.

Such a building, properly furnished and equipped, would be the magnet that would draw thousands of Sunday School people from all over the country, for here they would find the latest word in Sunday School appliances, buildings, and equipment, by way of books, pictures, charts, and illustrations and demonstrations such as could not be found anywhere else in the country or in the world.

Some day this building will be erected, and we shall be glad to see that day.

INTERNATIONAL STAFF
1918
1922
GEORGE PLATE KNOX
E.W. HALDENNY
JOHN L. ALEXANDER
UNKIN
R.R. HAYWARD
MARION LAWRENCE
W.C. PEARCE
A.M. EGOKER
J.L. SHREVE DURHAM
PRESTON G. OENIG
W.A. WAITE
M.A. HONLINE
WILLIAM A. BROWN
M.C. LYMAN
ROBERT CASHMAN

26—The World's Sunday School Association

We are saddened today because of the absence of our beloved Frank L. Brown who has so recently been taken from us by death. Dr. Brown had a peculiar genius and fitness for the World's Sunday School work. He was a man of large vision, high ideals, and, at the same time, a thoroughly practical Sunday School man. His genial manner won friends wherever he went, even among those of foreign lands who could not understand his speech. His smile was contagious, and smiles need no interpretation. It seems a great misfortune to us, from the standpoint of the work, that his bodily strength was not equal to his ambition. His heart was bigger than his body and it broke. Probably no man ever devoted himself so thoroughly to the Sunday School work of the world as did Dr. Brown. One of the greatest joys of my life was when, upon retiring from the Secretaryship of the World's work, I asked the privilege of naming my successor and named Frank L. Brown, who was immediately elected by the committee then in session.

The great convention at Tokyo, Japan, was a tribute to Dr. Brown in many ways. There had never been a World's Convention in the Orient. The distance was great; the conditions very peculiar; and the expense exceedingly high. Nevertheless all difficulties were overcome, and the Tokyo Convention will stand out as a worthy successor of the seven World's Conventions that have preceded it. No one who has not been through the experience can fully appreciate what a heaven responsibility it is to prepare for a World's Convention, or an International Convention either—I think I know somewhat, as I had a large responsibility in connection with the Zurich Convention, in 1914, and had considerable to do also in shaping up the programes of the preceding conventions—at Washington, in 1910; at Rome, in 1907; and at Jerusalem, in 1904. It has been my privilege to attend seven of the eight World's Conventions that have been held. None of them struck a higher mark than the one in Tokyo.

When we consider that there were five hundred and sixty-seven delegates from North America at the Tokyo Convention and that the average minimum cost for each delegate was from $1,000 to $1,500 the interest manifested is readily seen.

The names of the officers of the World's Association appear in the program of this convention. One of the great sessions of the convention will be the World's Sunday School Session, on Sunday night, when the Chairman of their Executive Committee, Mr. J. W. Kinnear, will

preside. We can hardly hope that the esteemed President, the Hon. John Wanamaker, can be present.

The World's Association has provided a fine exhibit, and our delegates must not fail to see it. This exhibit, as well as much of the arrangement for the World's part in this convention, is due to the indefatigable labors and efficiency of Dr. Samuel D. Price, who has been connected with the Association for so many years as Assistant to the General Secretary and has rendered inestimable service.

The World's Association has sustained an irreparable loss because so many of their great leaders have passed away, especially in the death of their Chairman, H. J. Heinz, and the great men who preceded him: E. K. Warren, W. N. Hartshorn, A. B. McCrillis, George W. Watts, and others.

27—Coronations

The Great Reaper, Death, has made unusually severe inroads upon our official family since we met at Buffalo, four years ago. Prominent upon that platform, those of you who were there, will remember were E. K. Warren, H. J. Heinz, E. O. Excell, George W. Watts, and Frank L. Brown. These have all been called Home, together with others who have been prominent in our work but who were not present at Buffalo.

Full and adequate mention will be made of each one of these dear brethren in the printed report which you will receive and for that reason we will not present it here (see page 51). While we would not call our brethren back from the felicities of Heaven, we can but grieve because of our great loss. Personally, I feel very lonesome without their presence here today. With some of them, I have been associated for a quarter of a century or more. Their faithfulness and efficiency while they were with us inspire us to greater fidelity and activity during the years that remain, and fill us with the hope of the Resurrection joy when we shall all meet in the presence of the Master whom we have served.

28—The Merger

This short, significant, and convenient word stands for the coming together, into one body, of the Sunday School forces of North America. For ten years or more, it has been evident that some adjustment was necessary because of the growing interest in Sunday School work, the multiplied agencies engaged in it, and the frequent crossing of lines and overlapping of effort. Committees of one kind and another have been

formed and some of them have rendered good service but the desired result seemed still in the distance. It should be stated that the conviction that the forces should be united was entertained by both the denominational and territorial representatives. Not a few growing pains have been experienced all along the way but for the most part our faces have been set in the right direction. At the Buffalo Convention four years ago, as the result of an overture from the Sunday School Council of Evangelical Denominations, heartily welcomed by the Executive Committee of the International Association, a Joint Committee on Reference and Counsel was formed for the purpose of working out, if possible, a basis of union. This committee has held meetings almost innumerable during these four years. Your Secretary has been a member of this joint committee from the beginning. More than once, have we come up squarely against a stone-wall, and, indeed, found ourselves surrounded by stone-walls, when the only way to look was up. The committee has been wise enough to "look up" a good many times and has found the guidance and leadership promised to all those who wait upon God. This committee undertook its task with the determination to find a way out. When the pathway seemed blocked, the committee became all the more determined that they must go forward in some way or other. I need not enumerate the steps that were taken. As a result, it was agreed to reorganize both bodies. A basis of reorganization was decided upon, a constitution for the new organization was framed, likewise a constitution for the States and Provinces, and also one for the Sunday School Council. The proposed constitution for the various States and Provinces was sent to those auxiliaries for their adoption or rejection, and nearly all of them unanimously agreed to adopt the proposed constitution.

The chief difficulty seemed to be to find the proper wording for a document that would make effective what we had done and actually bring the two bodies into one. At the meetings of the two bodies held in Chicago, last February, on consecutive days, after a great deal of discussion, the desired result was reached, and a very simple document was produced that seemed to meet with the approval of all concerned, and it was passed heartily, without a single negative vote by either body.

All that remains to make the merger effective in its overhead organization is the ratification of the agreement by this convention. Your General Secretary is thoroughly committed to the merger and should consider it the crowning joy of his third of a century in organized

Sunday School work to have an opportunity on this occasion to vote, "Aye," when the matter comes up, and to have a small part in taking this great forward step in the Sunday School work of the continent. I am hoping that the action of this convention will be not only hearty but unanimous. When the merger is effected by the convention, it still remains to make it effective in the various auxiliary associations, and here will be required great patience and sympathy, each with the other. There are strong agencies in the field already, doing effective work. The reorganization and bringing together and merging of these activities, the working out of a community program, will take time and a large amount of the Christian spirit, but if it is right, and we believe it is, it can be done, and we trust it will be done. Certain it is, that we have never had such an opportunity before to help answer the Lord's prayer that all of His people might be one; not one in the shades of their belief but one in their great ambition to work together for the purpose of bringing this world to a saving knowledge of Jesus Christ. I verily believe that the failure at this convention to ratify this proposed joint agreement will set the Sunday School work of the continent backward at least a decade. May God lead us to see the light and give us courage to follow it.

29—Is It Forward or Backward?

The International Sunday School Council of Religious Education is face to face with its supreme opportunity and challenge. Failure to recognize this as we plan the program for the future spells defeat from the start.

On the other hand, the adoption here of a forward looking program of enlargement and conquest, built to meet and if possible to overcome, the appalling spiritual illiteracy of our day, and check the growing tendency toward lower standards of integrity and morals, (facts as glaring as the noon-day sun)—backed by great faith and a determination to do the seemingly impossible—this sort of a program will grip the churches and all the agencies that stand for moral uplift and good citizenship and unite them in the common task as they have never been united before.

Nothing short of this will do it. I am speaking for myself, and confess to a deep conviction on the subject and also to a very grave concern.

Here at Kansas City, with a reorganization effected that brings, or is meant to bring the Sunday school forces of the continent into a single

working body we are standing in the valley of decision. It must be forward or backward.

The religious organization of any kind that is content to let well enough alone and simply mark time and hold its own, never holds its own. It finds it has less to hold every time it takes account of stock. We cannot stand still. Which shall it be? Go forward or go backward? That depends.

What are the facts?

We all believe that childhood and youth is the time of harvest for the Kingdom.

We believe a boy or girl is worth more to the Kingdom of God and to the church, than a man or woman, because they have a longer time for service.

We believe the Sunday School is the whitest part of the church's great field. The records of the church prove it.

And yet—only one church member in four is in the Sunday School at all or seems to take a vital interest in its program.

Of those who are members it takes four officers and teachers a whole year to bring into the church one permanent new member.

For every dollar spent by the average church member for the support of his local church, including salaries, upkeep, missions, benevolences, music, etc.,* *less than two cents goes for the Sunday School and religious education;* and yet notwithstanding all the fine work of the Sunday School during the past fifty years, (and it has been great) there are more children and youth of day school age not in any Sunday School than there are in all of them.

I am not knocking the Sunday School. It is the best organized and most profitable department of the church.

But what do all these things mean?

To me they mean that the rank and file of the church does not believe in the Sunday School, and that the Sunday School, as a whole, does not believe in itself.

Now if the new Merger is to succeed it must "sell" the Sunday School idea to the church. The agencies of the past have not done it—and that thing must be done if this world, or our part of it, is to be won to the Lord Jesus Christ.

My conviction is that God has called this new Merger into life "for such a time as this" and to do this very thing.

The agencies included in the Merger represent approximately two-

*Based upon reports of the Interchurch World Movement.

thirds of the Sunday School Army of the World, and where Sunday School work is perhaps in its best estate. We are in a position to lead and we must set the pace for the world, or our opportunity will be taken from us and given to others more worthy.

Neither the official denominational agencies nor the International Sunday School Association have been able, working separately, to accomplish what should have been accomplished. While the Sunday School has done much, and has been by far the church's best recruiting field, we must, in all humility, confess that at the present rate the longed for day is far in the future, and if figures can be relied upon it is apparently receding rather than approaching.

30—The Church Must Lead

The average intelligent Christian layman loves his church. We all do. It is the only Institution Jesus planted while on earth. The church has many faults. We recognize them, but the spirit of Jesus is in it yet and the gates of hell shall not prevail against it. And yet it has not taken the place of leadership it was meant to take.

It is a sad commentary upon the church to see so many outside organizations rising up, some of them loosely connected with the church, others quite independent, sweeping our boys and girls into them by the thousands. Many of these organizations are good, others less so, but mostly worthy, and they have sprung up for the most part to meet the demand of youth for organization, fellowship and life.

Many of these organizations, some of which are connected with clubs of various kinds, which are actuated by good motives (I speak as a fraternity and club man) tend to weaken the hold of the church upon the young folks, and thousands of them eventually turn from the church entirely.

The church can not complain for most of these organizations have grown in ground it has left fallow.

My contention is that the church, through its Sunday School, which is the church engaged in one of its legitimate activities, should furnish in and through itself all the opportunities young life demands, for the development of its four-fold nature.

This does not mean the decapitation of all or necessarily any of these organizations, but that all, or most of these agencies for the moral, social, mental, and religious uplift of the boys and girls, should find their congenial growth and development in connection with and under the influence of the church.

It is the church's fault that it is not so. The live youth of our day are ready to follow real leadership whether it is in the church or out of it. The church has lost immeasurably by failing to recognize the social, physical and mental elements in growing life. There are, however, we are thankful to say, signs of a great awakening on this matter on the part of the church.

But what have all these things to do with the Merger? *Simply this:*

The Merger has the chance to set the ball rolling in the right direction. It *can* do it and it *must* do it or it will fail, in my judgment.

In view of the strategic times in which we live;

In view of the solemn challenge we are facing;

In view of the unlimited power and possibilities of the Sunday School when properly understood by the church and the world;

In view of the tremendous responsibility we are taking upon ourselves in effecting the Merger;

In view of the fine opportunity that has come to us to do a really worthy piece of constructive work together for the building up of God's Kingdom;

Dare we suggest retrenchment, curtailment, reduction of forces, relinquishing of activities? *No!*

The Sunday School forces of America are facing the dawn. They see the coming light, and they see more. They see the outstretched hands and pleading faces of millions of children and youth, who do not know about the love of Jesus; whose feet are not being turned into the paths of righteousness.

The Sunday School workers of the continent will not, and they should not be patient with any program for the future that suggests smallness or a lack of faith. Let us not be content with the achievements of the past, great as they have been.

God's people are not enticed to action and large giving by small undertakings. It is easier to put over a large worth while, compelling program, than a small one. Let us not forget the conditions we confront; let us not forget the wonderful opportunity we have; let us not forget the great constituency we represent and what they are expecting of us; let us not forget the gracious leading of God, who has brought us to the very entrance of the promised land, and dishonor Him by turning back.

I am sure this great convention will demand that we go forward. Unless the program we have adopted along community lines of Sunday School work contemplates far more than has been accomplished in the

past by all these agencies concerned, we shall have lost our opportunity and been untrue to the vision we have had.

May our Lord, "whose we are and whom we serve," give us a fresh glimpse of His face as we build our program for the future, and a fresh grasp of His conquering hand as we take up the tasks awaiting us.

This is my prayer.

CHAPTER IV

REPORT OF THE EXECUTIVE COMMITTEE

Presented by Dr. Robert M. Hopkins

THE report of the activities of the past quadrennium is to be brought to the Convention in detail through the various departmental and special reports of the organization. To these reports there should, however, be added (1) a statement in summary that will help you to see the work somewhat more comprehensively; and (2) a brief outline of the opportunities of service confronting the new organization.

The Association has been hampered through lack of aggressive executive leadership during the latter part of the quadrennium, due to the illness and partial retirement of Marion Lawrance, who from 1899 to 1920 as the General Secretary of the International Sunday School Association was the outstanding leader among Sunday School forces of the Continent. In 1920 Mr. Lawrance was made Consulting General Secretary for life and the Executive Committee began its search for a new General Secretary who could assume the leadership of the forces co-operating in this organization.

For a year W. C. Pearce served as Acting General Secretary and upon his call to the World's Sunday School Association the duties of this office fell to the Chairman of the Executive Committee.

Departmental Activities.—The Children's Division, under the direction of Superintendent Maud Junkin Baldwin has made a notable contribution in the promotion of Children's Week which has had a remarkably wide observance. There are ever increasing opportunities for service in behalf of children in the further development and proper observance of Children's Week.

The Association has been particularly fortunate in its staff for the Young People's Division. John L. Alexander, Preston G. Orwig, and R. A. Waite are efficient and successful in their leadership of this Division. Splendid progress has been made in their camps for Older Boys and Older Girls. Lake Geneva and Lake Winnipesaukee have already reached their capacity for such service and during the year a

third camp has been opened at Geneva Glen, near Denver, Colo., made possible by the generous gifts of friends of the work in that state.

The Adult Division has been hampered through lack of financial support. Superintendent E. W. Halpenny has done all that could be expected and more in the face of these limitations.

The Department of Home Visitation has an unusually encouraging report to make. This department under Superintendent J. Shreve Durham reaches tens of thousands of new pupils for Bible study as it goes forward with its surveys and house to house canvasses in cities and country places. Its work is financially self-supporting and is of unlimited value.

The Department of Education enjoyed for a part of the quadrennium the leadership of Superintendent George Platt Knox. Financial inability made it impossible to go forward with the work of this department as had been hoped. Commendable progress is reported in the various community enterprises for religious education, notably in the formation of Community Training Schools, Daily Vacation Church Schools and Weekday Schools for Religious Instruction. All of these activities attain their highest possibilities through co-operative action.

Through the Sunday School Council gratifying progress has been made in the development of the teacher training curriculum, which of course is of the very largest value both in local schools and in community enterprises.

Committee on Education.—The crowning educational achievement in our work has been the formation of the new Committee on Education, composed of sixty of the outstanding leaders in the educational and religious-educational world. In this committee are merged all the separate activities which were formerly carried by separate committees of both the International Sunday School Association and the Sunday School Council. The new Committee has a place of vital importance in the leadership of the work for the future.

Business Administration.—The finances of the quadrennium have had the careful oversight of our Board of Trustees and our Business Committee. In common with other religious organizations, the International Association has suffered for the last two or three years because of the decline in business following the war. We began the quadrennium with a budget calling for an annual expenditure of about $150,000, while for the last year of the four our budget has necessarily been reduced to approximately one-half that sum, about $86,000. It has

naturally been difficult to keep up the morale of the organization with the falling budget.

Great credit is due Superintendent A. M. Locker, who for the last year has combined the duties of Business Superintendent with those of Field Superintendent. In a masterly way he has brought victory out of impending defeat. With all pressing bills paid the Treasurer now reports a debt of only $22,000. The receipts for the quadrennium just closed were $505,786, and the expenditures $520,000.

Merger of the International Association and Sunday School Council.—The outstanding achievement of the past four years has been the consummation of the complete merger of the territorial and denominational forces for co-operative work in religious education upon this continent. In a special report this matter is being brought to this convention. The need for co-operation has long been recognized, the organization has now been completed and the way before us is clear. Properly manned and equipped, the possibilities of the reorganized International Sunday School Association now to be known as the International Sunday School Council of Religious Education seem boundless.

With a half-century of notable service behind it, the International Council, now representing a new alignment of the forces engaged in Religious Education, stands today confidently confronting the future.

Evangelism and Extension.—No more startling fact has come to light in a generation than the fact that approximately 66 per cent of the children and young people of the United States are not receiving any regular, systematic religious instruction. This is a fact so portentous in its import as to challenge the united Christian forces of the Nation to an activity, and to a degree and kind of co-operation, far beyond anything hitherto attempted. Here is the greatest evangelistic opportunity that has ever confronted our American churches. These fields are ripe unto the harvest. The great majority of these children and youth are simply waiting to be claimed for Jesus Christ and instructed and trained in his service. A wise evangelism, aflame with a passion for Christ and the building of His Kingdom, one that actually knows the mind and heart of childhood and youth, can win uncounted millions for Christ and the Church. Our reorganized Association with its provision for actual interdenominational co-operation we believe to be a Providential provision for meeting an unparalleled national emergency. In every way the programs and forms of activity of the Evangelical churches should be strengthened and extended to meet the new

demands. Our objectives should include: (a) The organization of new schools in all neglected districts; (b) The enrollment in Sunday schools, Weekday Schools of Religion, and Daily Vacation Church Schools of all children and young people not now being reached; and (c) The increase in regularity of attendance of all pupils enrolled in religious schools.

A field of activity of tremendous need and remarkable promise is open to this association in the promotion of Weekday Schools of Religion and Daily Vacation Church Schools. In response to the efforts already made by the Association in common with denominational boards and other agencies a widespread awakening of interest in weekday instruction has already taken place. Thousands of communities are ready for a forward step if possible ways and means may be shown. Wise guidance is greatly needed. Only in exceptional situations can the individual local church proceed alone. In most cases some form of interdenominational co-operation is essential if the need and opportunity are to be adequately met. It is to meet this strategic opportunity in the religious life of North America, we believe, that this reorganized association has been raised up.

2. *Buildings and Equipment.*—One of the greatest hindrances to the development of an effective program of religious education in the local church is the lack of suitable physical equipment. It is the rare exception to find a church properly equipped to carry on an educational program. A nation-wide campaign is needed to awaken Christian people to the need of better church buildings in co-operation with denominational agencies. Our Association should give the widest possible publicity (1) to the present inadequacy and unadaptability of the church plants of the country to the needs of an educational program; (2) to the sources of information regarding approved standards for church and Sunday school buildings; and (3) to concrete examples of buildings which make possible a program ministering to the whole life of childhood and youth.

3. *Organization.*—There are urgent problems of organization awaiting solution in most local churches. Duplications and lack of correlation with resulting inefficiency are exceedingly common. Special attention must be given to these problems by all of the agencies of religious education. With effort for improving organization should go effort to improve completeness of records of existing agencies.

The small school should be given immediate attention as a distinct educational problem. The success or failure of small schools depends

in large measure on the training and efficiency of the administrative officers. Until superintendents are trained, the rank and file of the Sunday schools of North America will be inefficient. Superintendents' and Officers' Training Courses should be urged as the most pressing need of small schools. Standardized types of organization adapted to schools of various sizes should be developed.

4. *Teachers.*—More teachers are an imperative need. Most Sunday schools are hampered in their growth by the lack of a sufficient number of teachers to provide for existing classes, not to speak of the urgent need for a largely increased number of classes. Doubtless many churches have unused resources. An appreciable advance could be made by a campaign to recruit the teaching ranks from young people who are high-school or college graduates. Increased attention should also be given to influencing denominational colleges to give religious education its rightful place in the college program, to interest college students in courses in religious education, and to encourage churches to use the services of college students and graduates.

The master key to the situation, however, is to be found in the development of all the agencies of training for leadership and teaching. There should be the most vigorous promotion of training classes in the local church, community training classes, community training schools, schools of principles and methods, summer institutes and assemblies, reading circles and other methods of training available for the rank and file of teachers and officers. Our association has found its most distinctive opportunity for service in the promotion of Community Training Schools. These should be very greatly increased in number during the ensuing quadrennium, their work more closely supervised, and their standards conformed to those of the denominations. This is a piece of work of immense importance for which no agency exists except our reorganized association.

5. *Supervision.*—A large majority of the Sunday schools of America are suffering from the effects of *Long-distance Supervision,* and from their failure to recognize that voluntary, local workers need *Immediate, Constant* and *Personal supervision* by highly trained specialists.

There is special need just now to magnify the importance of the office of superintendent of the local school. In most schools, this officer must be both executive and supervisor. The small schools, especially, are not apt to rise higher than the intelligence, devotion and ideals of the superintendents.

For the improvement of supervision it will be necessary to stress:

(a) Nation-wide effort to increase the efficiency of superintendents in local schools.

(b) Organized effort to secure the employment of highly trained directors of religious education in local churches.

(c) Encouragement of the movement to employ full-time, trained supervisors for communities and cities in order that supervision may be more continuous and in order that co-operative educational enterprises may have more capable leadership.

6. *Standards.*—All effective supervision implies the erection and administration of standards. A number of helpful standards and scales of measurements are now available. The Committee on Education is now endeavoring to develop a composite standard for the measuring of the work of the church school. These standards will be released as rapidly as they are completed.

7. *Curriculum.*—There is no more important problem now before the leaders in the field of religious education than the preparation of suitable curricula for all types of Sunday schools, and for weekday and vacation schools of religion. Evangelism, social and missionary education, and other agencies of vital importance to the modern church are all dependent, in large measure, on the creation of bodies of teaching material appropriate for pupils and teachers.

8. *Finance.*—An adequate program of religious education will involve largely increased expenditures for religious education. Our present annual expenditure per pupil is ridiculously low. In spite of this fact, teachers and officers of many local schools are exceedingly sensitive in the matter of any increase of expenditures. All of the denominations will be compelled to face squarely the problems involved in providing resources which will give to the children of America the amount and quality of religious education which are essential to the most perfect Christian citizenship. In this effort our Association through its field contacts should be able to render effective aid.

9. *Co-ordination of Agencies.*—It is confidently believed by your Executive Committee that the reorganization of your association, together with that of its auxiliary associations, will be one of the most effective possible means of bringing about that co-ordination and unifying of existing agencies that is required for the largest effectiveness. It will aid in the distribution of the available resources in such manner as to bring the largest amount and quality of assistance

to the teachers and officers in local schools and communities. The great need of help in the local schools makes it imperative that friction, overlapping and waste be eliminated. Just this, we believe, will be accomplished by the completion of the reorganization of the International Association and the affiliated State Association.

Financial Budget.—After careful consideration the Executive Committee recommends that the new quadrennium begin with a minimum budget for the first year of $110,000, and that the pledges called for in this Convention be upon this basis. As additional funds are made available, the work of course will be expanded. It should be remembered, however, that with the merging of the denominational and territorial forces in the new organization, the man power for co-operative work is more than doubled. Money invested in the new International Sunday School Council of Religious Education and its affiliated territorial agencies may be expected to accomplish at least twice as much for co-operative work as has ever been possible in the past, and funds contributed to the denominational boards which co-operate in this organization will also directly aid the co-operative task. There is most urgent need for the largest possible investment of funds in the cause of religious education and it is hoped that the new budget called for by the Executive Committee may be largely over-subscribed.

CHAPTER V

ADDRESSES AT CONVENTION

EVANGELISM

Sunday School Evangelism

Jesse M. Bader, Superintendent of Evangelism,
United Christian Missionary Society, Disciples of Christ

THE hour is characterized by a renewed interest in evangelism. For the past decade and more the evangelistic fires have been dying down, the feet of soul-winners have become leaden, and church membership has been on the decline. A change has come during these recent months and it is different now. The evangelistic tides are coming in.

This last year has been an unprecedented one for evangelistic results in the Protestant churches of North America. Over two million new members were added and a large percent of this great number came directly from the Bible schools.

There is a difference between evangelism and revivalism. Evangelism has to do with the proclamation of the "evangel" or "good news." It is the carrying out of the great commission, "go, make disciples." Revivalism has to do with that which is in a state of declension and needs reviving. All of us believe in evangelism but we may differ as to the methods used in carrying it on. All of us believe in the revivals of the Wesleys, the Welsh revivals, the Moody revivals, and others, but we may differ as to some of the methods used. We ought to be careful in our thinking and not confuse methods with the thing itself. There are some of our religious education leaders even, who in their speaking and writing, would have us believe that religious education is one thing and evangelism is another. These two forces are bound inseparably together. Evangelism is not something to be added to the educational program of the Sunday school. Evangelism is at the very heart of this program. What is needed in this great hour in our Sunday school progress is to give religious education more of an evangelistic content and evangelism more of an educational content. Jesus was both a preacher and a

teacher. His teaching was evangelistic and his preaching was educational. We need both light and heat in extending the Kingdom.

The Sunday school is a mighty evangelistic agency. This organization throughout the years has made no greater contribution to the onward progress of the Kingdom than just here. It prepares the soil, sows the seed and reaps the harvest. Since the time of its humble beginnings in the days of Robert Raikes until now millions have been reached for Christ and his church. The word has been taught—the word has been believed—the word has been obeyed. What an evangelistic power resides in this great army of about twenty-one million today. The Sunday school is so organized and planned as to make possible a normal, sane and a scriptural evangelism. The modern graded school has helped to correct the mistaken assumption that only adults were proper subjects of evangelism. We have now discovered that the most normal type of evangelism is that which begins and is nurtured by the ideals and processes of the modern graded Bible school with graded lessons and graded worship. In other words—graded life—a graded book and graded evangelism.

For example, the little children, four or five years old, the beginners, are taught the rudiments of the understanding of God through their intimate and simple home with father and mother. The flower begins its unfolding down here in these very tender years.

Primary children, six, seven and eight years of age, are taught to approach God along the avenues of their experience, learning to think of him as Heavenly Father, learning to love him, pray to him, and learning that they may render him simple childhood service.

The juniors, nine, ten and eleven, are taught first of all how to use their Bibles, to love them, to find in them the stories they like to read, and also what it means to obey the Heavenly Father, as they have been taught to obey their earthly parents.

Plan Studies to Lead to Public Confession

The first year of the intermediate department, the twelve-year-olds, is a crisis year. It is a matter of wide experience that boys and girls nurtured in a graded school have come to such a knowledge and to such a love of Jesus as their friend and Saviour by the time they are twelve years old, that they wish to be known publicly as Christians, as His followers. For that reason, the studies for the twelve-year-old pupil in our graded schools are carefully planned to help him to this public profession of his faith and loyalty to Jesus. It was at this age

that Jesus in the temple said, "I must be about my Father's business."

It has been found that very few pupils pass through their twelfth year in a carefully graded Sunday school with graded lessons without confessing their faith in Christ. This is as it should be.

The 'teen age pupil finds himself studying what life is with the help of the biographies of the living people of the Old Testament, and then of the New Testament. He is also learning how life, to please God, must relate itself to the doing of his will. Thus at the very time when the child's will begins to manifest itself, he is studying how it may be harmonized with the will of God. And thus he is learning, if he has already become a Christian, one of the necessary principles of successful Christian living. If he has not yet become a Christian, he is learning that his happiness and his power depend upon bringing himself into subjection to the will of God.

In the fifteenth year, the boy and girl in the graded Sunday school is given an opportunity to become intimately acquainted with Jesus by means of a nine months' study of his wonderful life. This is in preparation for the conversion crisis, which normally comes about the sixteenth year.

The lessons for the sixteenth year assume that most of the boys and girls have become Christians and are therefore concerned with problems and perplexities of Christian living, with the church, and with the Scriptures. All of these things are explained to them in the instruction of this year.

Some chartings dealing with the age of conversion use to show that the average age was fifteen years plus. Now the average of conversion is thirteen plus. Two years have been added for the service of the Kingdom. It can be thus seen what values there are in evangelism in a graded school with graded lesons and graded worship.

Beginning with the seventeen-year-olds, they are guided in a study of the world as a field for Christian service. A little later, when they are eighteen and nineteen and twenty, they are studying the philosophy of right living as it is interpreted in the literature of the Old and the New Testament Scriptures.

Experience has therefore shown us that the most natural, and therefore the most fruitful, and consequently the finest type of evangelism, is possible in connection with a graded school with graded lessons. In the modern Sunday school we find God's graded child, God's graded book and graded evangelism.

Sunday school evangelism is so very important because it deals

so largely with youth. Youth time is the great decision time of life. Seventy per cent in the church became Christians at the age of twelve to twenty. Sixty-eight of the first crimes committed are from the ages of twelve to twenty. Ninety-five per cent of the Christians of today made their decision before they were twenty-five years of age. Nicodemus said to Jesus, "How can a man be born again when he is old?" —A great question this. He can be born again when he is old but our experiences and statistics prove conclusively that very few are born again when old.

Mr. Moody said, "If we can save one generation we have put the devil out of business." Frank L. Brown put it right when he said, "To rescue was the voice of yesterday, to prevent it the divine whisper of today." Jesus set the child in the midst and said to his disciples "Except ye become converted and become as little children ye shall in no wise enter the Kingdom of heaven." Too often we put the adult in the center and say to the child, "Become like the man." If the world is to be won to Christ in any generation the child must be kept at the center.

Must Win Adults Also

In our thinking of Sunday school evangelism we must not forget that this organization presents a glorious opportunity and puts on all Christians a tremendous obligation to win the adults as well as the youth. An adult ought not be a member of a Bible class very long until someone makes a personal approach and a warm personal appeal to lead him to Christ. These adult men and women in our schools should be won to Christ not only for their own sakes but also for the sake of the boys and girls in their homes. Every boy and girl ought to have Christian parents. It is very difficult for a Christian boy or girl to live in an un-Christian home.

There are four factors to consider in winning our Sunday schools to Christ. They are the superintendent, the pastor, the teacher and the parent.

The superintendent is a leader. But how does he lead and where? One of the principal things in the school about which he should give his greatest concern is that his school from year to year shall be unanimous for Christ. To do this there must be an evangelistic atmosphere created in the school, so that conversions shall be sought for and expected. He will need to have a strong evangelistic committee to work with him in planning a definite yearly evangelistic program.

At least two decision days should be planned and prepared for each year. The best times are Christmas and Easter.

Perhaps the greatest contribution the superintendent can make in soul-winning is to keep his teachers and officers saturated and dominated with the evangelistic spirit and passion. Special messages should be brought to the teachers' meetings and private interviews should be held with any teacher in the school who is negligent and unconcerning in leading her class to a definite decision for Christ.

Pastor a Large Factor

The pastor is a factor in Sunday school evangelism. Of course now and then one will find a pastor who is not interested enough in his school even to attend. But this is the exception rather than the rule. Such a pastor is living in the mental attitude of twenty-five years ago. A live pastor considers his Sunday school his best and greatest field for evangelism. He can help create the soul-winning atmosphere for the teachers and the school. A wise pastor will make much of his class of instruction, taking a group of his boys and girls at stated times and preparing them in mind and heart for their great public decision of Christ as Saviour and Lord.

Some pastors complain that they are so busy they have no time for the Sunday school. Perhaps if some of our pastors would give less time to lodges and clubs they might have more time for the evangelism of those committed to their care. But more pastors than ever in the history of religious education are taking a great place and part in the work.

The Sunday school teacher occupies a strategic position. Someone has said that when it comes to winning souls to Christ in the Sunday school that the pastor is across the street, the superintendent at arm's length and the teacher face to face. If scores and scores of youth are ever won to Christ it must be by the teacher. Many in the churches now would not be there had it not been for a warm hearted faithful teacher who realized that she was not only teaching lessons, but boys and girls. A wise teacher will pray with the member of the class that ought to become a Christian. She will carry a prayer list, remembering each one by name. A wise teacher will also call in the home to talk with the parents about the decisions of their children. A little girl once said, "First I loved my teacher, then I loved my teacher's Bible, and next I loved my teacher's Christ." The life of the teacher is the life of his teachings. "They that be teachers shall

shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever."

The next factor in Sunday school evangelism is the parent. Their co-operation and loving sympathy are so necessary just here. "The history of the church is one continued story of the fruits of parental fidelity in bringing children to Christ in early years and building them up into strong and fruitful ministers. Susannah Wesley was a true evangelist in her household and the tides she set in motion have touched every shore and blessed every nation with their benefactions."

Think for a moment of the great advantages which the parent has over all other spiritual agencies that work for the soul's salvation. The parent has the *first* chance with the child. Long before the public school teacher or the Sunday school teacher gets the child the parents, by precept and example, are moulding and shaping the plastic life. The parent has the *best* chance with the child. If true and worthy they have the child's greatest confidence. The parent has the *longest* chance. During the many years of infancy, childhood and youth they are constantly under parental care and supervision or may be, if parents care to have it so. If the parent allows them to drift during these tender years, God will hold them to account.

For parental evangelism to be most effective both parents must be Christians and they must be sincere Christians. The word of God must be taught in the home and the children must be taken, not sent, to church both for the period of Bible study and that of worship. The parents must talk with their children and put upon them the claims of Christ as their Saviour. A mother came to her pastor, stating that her boy was 14 years of age and she would appreciate it very much if he would seek to win her boy to Christ. The pastor was wise and replied by urging that it was the duty of the mother to win her own boy. She went home and spoke to the boy. He was glad, for said he, "I've been waiting a year for you to say something to me about this." After the boy had made his public decision the mother came to the pastor to thank him for his suggestion. She was most happy to think that she had the honor of winning her own boy to Christ.

If a boy or girl attends our Sunday schools from the beginners' to the age of 16 and has never made a public decision for Christ, someone has blundered somewhere. It is just as natural for a boy or girl, properly taught and atmosphered, to come to Christ as it is for an American Beauty rose to turn its face to the sun.

One of the most effective methods in Sunday school soul winning is personal evangelism. Jesus used this method in his teaching

and work more than any other. The Sunday school presents glorious opportunities for this kind of evangelistic service.

It was the New Testament method most used. Andrew finds Jesus and then turns to find his brother, Simon Peter. Jesus finds Phillip and Phillip finds Nathaniel. Peter converts Cornelius, Phillip preaches to the Ethiopian and Paul wins the Philippian jailor. Personal soul-winning is an art, but too often it has become a lost art. Every Christian is an evangelist and should do the work of an evangelist. We are told to tell; we are found to find; we are saved to save. "We tell it; they believe it; Christ does it." Too often we have been ringing church bells when we ought to be ringing door bells; we have been doing by purse what we ought to be doing in person; we have been doing by proxy what we ought to be doing by proximity; we have been camping when we ought to have been campaigning. As Christians the hour has come in this testing time of the world's life when we need to exchange our parlor slippers for marching sandals, strike our tents and begin the march to win the last, the least and the lost for Christ in our great America.

The divine dynamic for all this is the Holy Spirit. "Ye shall receive power after that the Holy Spirit is come upon you." I believe that every conversion is begun by the Holy Spirit, kept up by the Holy Spirit and consummated by the Holy Spirit. "He when He is come will convict the world of sin, of righteousness and of judgment."

Think of the size of this Sunday school army of North America—with its twenty-one million members. What a power and what a force for the evangelization of America and through America, the evangelization of the world! Think of 2,000,000 teachers and officers! Suppose we go home and in greater earnestness than ever before, each teacher seek to win her class for Christ, each home seek to be united for Christ, each superintendent seek to win his whole school for Christ and every pastor try to do well his part in the soul winning responsibility that comes upon him as the spiritual leader of his people.

"He that is wise winneth souls."

Educational Evangelism

W. C. Bitting

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HOW shall the Christian church regard the child? With what eyes and feelings should every disciple of Jesus look upon the little boy who has just arrived? Normal affection is awakened in the souls of parents. It cannot be described by those who have it, nor understood by those who have it not. When Jesus said, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him," he drove us into the holy of holies of our parental love that we might understand his father-heart.

Educational evangelism assumes that the child is born with religious capacity, and proceeds to unfold that capacity according to the best ideals and methods which have been given to us by religious experience. Let it be understood thorougly that by education we do not mean the impartation of information. By education we mean the development of all the normal human capacities. This is a process that never ceases. Only our bodies mature. Our social capacities are forever stimulated and constantly unfold. Our intellectual abilities are forever developing until the mind itself breaks down. Education has to do with the stimulation of our native abilities and their proper use. When we use this term in relation to religion we mean precisely the same thing that we mean when we use it of other native capacities. Only the mistaken notion that education is the imparting of information could ever have caused discussion over what educational evangelism signifies.

It is on this native human capacity for religion that the Holy Spirit of God relies in all of his appeals to the human heart. He uses various avenues of approach, and many kinds of instruments. But through them all it is one and the same Spirit making its appeal to the human soul. In every transformation that occurs there are five elements. First there is the *material or character* to be transferred. Secondly, in the distance is the *ideal* into which the material or character is to be transferred. Between these two extremes lie three other factors none of which may be disregarded. There is the *energy* which is to accomplish the transformation; there are the *instruments* through which the energy is brought to bear upon the material or the character to be transformed into the ideal; and lastly, there is the *time*

necessary for the transformation. We speak of instantaneous changes. Yet it is questionable whether any such have occurred.

With this conception in mind let us make its application to educational evangelism. Here is the character of the human being which is the material. Yonder is the filial relation to God and the fraternal relation to man as the ideal into which this character is to grow. This development is accomplished by divine energy, God the Holy Spirit brooding over this human character until it is brought into oral and ethical sonship to the heavenly Father, and into fraternal relations with other human beings. When this relation to God and to man is like that of Jesus Christ, then the human being becomes a Christian. God is the agent who accomplishes this result. The instruments he uses are as manifold and multiform as the processes of human life. He is not confined to any one. He works through all things that affect the human soul. He uses men and truth which comes through men, and experiences whether personal or racial, and literature, and events in one's own career, and all other conceivable influences that play upon the human spirit. And here is the matter of time. Of our Lord himself it is written that "The child grew in wisdom, and in knowledge, and in favor with God and man." Just how long a human being normally should live until he acknowledges the sovereignty of God over his life and his moral duties towards others no one is able to tell. How young can a child be when he becomes aware of the power of God over his soul no one can tell. How old can a person be before he has so hardened his soul that the spirit of God cannot reach him through any instrumentality? Who shall answer?

Educational evangelism then believes utterly that all changes wrought in moral nature are due to the energy of the Spirit of God brooding over the human soul and working through instrumentalities. It is in the region of instrumentalities that we find our place. God is the cause. We are the instruments. In this august process of dealing with the growing human life we are workers together with him because he is working through us. We cannot ignore the high and sublime function which our lives have in their service to the lives of others in this way. No man can regard his life as useless since it plays upon the soul of another. Every minister is to realize his wonderful agency, but to be humble in the thought that he is only an agent. Every Sunday school teacher likewise is to feel the unsurpassable dignity of his relation to the young life with which he deals, but to realize in humanity that it is God who is working through him.

What then is conversion, which is the aim of educational evangelism? Let us answer that it is that experience, gradual or sudden, reached through a longer or shorter time, when the moral, religious and ethical capacities in the human being, dominated by Jesus Christ, control all other capacities in our lives. It is the experience that takes place when the moral, religious and ethical ideals which God has put into the human soul by virtue of its capacity to receive them come to rule the physical capacity so that the body is used according to the moral and religious ideals which God has implanted; when they dominate the social nature so that all relations which the person has in the home, the school, in recreation, industry, commerce, and politics are ruled by the same ethical and moral ideals which dominate the body; when they reign over the intellectual life so that we awake from the sluggishness of mental idleness, and the crookedness of wrong thinking, and the wickedness of all intellectual obliquity, and our minds are being used as God intended them to be. There is no other sort of conversion that is worth while thinking about. When, actually and really, the physical, social and intellectual life of any human being is ruled by the religious, moral and ethical ideals which God has revealed to us in Jesus Christ, then the person is a Christian. No amount of memorizing catechisms, no repetitions of creeds, no mere knowledge of the language of Holy Scriptures, no submission to forms and ceremonies for their own sake, no union with organizations whether they be called churches or by other names, no mere assent to dogmas can ever supplant and take the place of this vital experience to which we refer. All these things in their way are useful, and language of the soul, and expressions of life. Unless they are the revelations of the life we have described, they are mechanical and meaningless. The goal of educational evangelism is the unfolding of the life of the human being in all its aspects, physical, social, intellectual and moral, and the enthronement of the religious element over all the other elements of being. This religious capacity is not a separate and distinct thing from all the other capacities of life. Every personality is a unity. The entire personality develops. The religious element is to suffuse, penetrate, saturate, control the body and the human relations and the human thinking, so that wherever these go—and they go everywhere—the entire being is to express the religious ideal. In all this God is the divine energy. We are his instruments, working together with him, channels through which his ever brooding spirit reaches the lives of others.

The methods used in educational evangelism are very simple. They are three. First, there is the impartation of such truth as the growing human being can understand and assimilate at any given state of its development. To try to impart truth which could not be understood by the human being would be an idle process. Only so far as truth can be appreciated by the child or the youth can it become powerful in the life. This is precisely what Jesus did in his ministry as a teacher. He spoke as men were able to hear. He declared that there were many things that he wanted to tell the twelve, but they could not bear them at the time. He used his marvelous parables as vehicles thoroughly understood by those who listened to him. He employed what was familiar to convey what was new. Both as to the nature and the method of his teaching there was this brilliant effort to give his hearers what they could understand, and in a way thoroughly comprehensible to them. To a great teacher in Israel he said, "If I have told you earthly things and you do not believe, how shall you believe if I tell you heavenly things." In other words, even with a grown-up mature human being like the great Nicodemus the Master pursued the same ideal that he followed in connection with the twelve whom he would train in the knowledge of the Kingdom. It is out of this ideal as to content and method and vehicle that all our plans for graded Sunday school instruction grow. If we wish to make truth dominant over life, it must be such truth as can be easily understood by the person over whose life it is to rule. In our public schools no one would think of teaching conic sections to those who are busy mastering the multiplication table. It would be equally idle to try to teach to the growing boy or girl things that belong to the mature mind, and for the understanding of which much previous training is necessary. Educational evangelism thus demands that there should be given only such truth as the pupil at any given stage of his development can assimilate; that it should be given through vehicles that appeal to the ear and the eye in such a way that the truth itself can be grasped and retained. There is nothing more vital to the success of educational evangelism than this persistent, patient effort to give to the pupil in the Sunday school just what it can understand and thoroughly appreciate. Religious truth coming in such a way fastens itself into the souls of those who thus receive it. The Holy Spirit is the *Spirit of Truth*. His instrument is reality. We have no right to rob the Spirit of God of his great instrument by trying to force upon the developing mind of the child things that it cannot

understand. On the contrary, if we would co-operate with the Spirit of God there is the most solemn obligation resting upon us to make every effort to see that the child receives only such truth as it can understand.

Secondly, it is not enough that the child or the growing human being shall simply hear. The Great Teacher speaks of those who see and do not perceive, and hear and do not understand. That is his description of the plight of those who are the victims of things that are above their heads, and also of those whose hearts are hardened. But the Great Teacher also said that the seed is to get into the good ground, and to bring forth first the blade, then the ear, then the full corn in the ear. More than all he insisted that we should live the truth we know. We are not to be hearers of the word only, but doers.

Must Practice Truth

Educational evangelism insists upon every human being practicing the truth that he knows. Even the little child in the kindergarten who knows no theology, but whose training is ethical can put into practice the spirit of kindness and obedience and love which has been planted in its little soul. As the human life unfolds and receives more and more religious truth, it can practice what it learns, and should do so. Educational evangelism insists upon this. It is not a mere matter of adapted instruction. It is also a matter of expressional activity.

But thirdly, educational evangelism demands that the silent, powerful forces of contagion shall be rigorously insisted upon. Our Lord chose the twelve not only to listen and to try to do the truth, but also "that they might be with him." It was through this companionship that they learned vastly more than from the words that fell from his lips. The significance of his ideal "that they might be with him" cannot be exhausted. The intangible glory of his spirit entered into their hearts through this association.

Educational evangelism insists that all who are Christians and have come to enthrone spiritual ideals in their lives shall carefully live this glorious life because of its effect upon boys and girls and men and women whom they are trying to lead into discipleship to the Master. There is no place in the ideal Sunday school for a teacher who himself is not a disciple of Jesus Christ. As well install a phonograph or victrola at the head of a class and let its indented cylinders or discs teach catechisms and blurt out dogmas when the machine knows nothing whatever about its output, as to have a Sunday school

teacher try to lead boys and girls into discipleship to Jesus Christ of which the would-be teacher knows nothing.

Where teachers and officers of the Sunday school are living the life of Jesus Christ, and creating a Sunday school atmosphere that is charged with joy and love and righteousness and unselfish service, it is hard for any growing boy or girl to resist this atmosphere, and in the impressionable stages of human development this atmosphere will penetrate to the depths of the soul of those who live in it. It is a vast and fatal mistake to lay emphasis upon what is mechanical and material in school equipment and processes at the expense of what is vital and Christian.

In nothing that has been said is there the slightest desire to detract from special evangelistic efforts of any kind that may induce anyone to decide the great question of his relation to Jesus Christ. At the same time, can anyone refuse to believe that the normal process for any child belonging to a Christian home, or for any boy or girl who has in early years entered a Sunday school is other than the process herein outlined? We have no right to go into the birth chamber and thank God for the gift of the child, for life that is fresh from heaven, and then allow that life to be submerged beneath all kinds of abnormal experiences in the hope that some day the powerful word of some preacher or some great cataclysmic experience shall arouse that life to violent repentance.

There is no reason why the child in the Christian home and in the church school should not come, as gradually as the dying night changes into the dawning day, to know itself as the child of God, living in the light and enjoying the love of the heavenly Father and the friendship of the Christ. But there is no reason why other human beings should not flower in a single day from dense dark color into rich, sweet purity.

A Religion of Adventure

Daniel A. Poling

Associate President, United Society of Christian Endeavor

MAN is born an adventurer. The first connected words that fall from his lips form a question. He wants to know. Through every field of human research and endeavor he takes the forward leading trails of discovery.

Today in one great department of science sixteen or more ex-

peditions have been organized and are now, or will be soon, actively engaged. They are meteorological, zoological, ethnological, geological and biological. Six groups are penetrating the Polar regions; four at least will find their way into the African wilderness, and others will toil expectantly by the foundations of ancient cities and the shrines of long-buried civilizations.

The religion of Jesus Christ is a religion of adventure and the greatest of all adventures is the adventure of faith. Abraham, who, being called of God, while he was yet in Mesopotamia, who turned his back forever upon the homeland in Ur of the Chaldees, and who "went out not knowing whither he was going," was the first of religious great adventurers.

What romance and mystery hang upon that phrase, "Not knowing whither he was going." Out of the east and into the west; out of the known into the unknown. Upon the civilization and established society of his time he turned his back and faced the desert's broad expanse, and the silence of the wilderness. Faith spoke, and Abraham deserted the ease and comfort of his time to embrace loneliness and danger. Faith spoke, and he went forth upon an unmarked way, pitching his tent and building his altars.

You may be sure that the marching song of Abraham was not, "Rock of Ages, cleft for me, let me hide myself in thee." Nor was it "hide me till the storm of life is past." It might have been, "I'll go where you want me to go,—over mountain or plain or sea." Or it might have been, "The Son of God goes forth to war," or "I must fight if I would reign."

The petition for safety and for rest, the eager and often pathetic quest for a quiet harbor, are true and worthy prayers of the human soul. The hymns that give them voice are rich and noble, often they are sublime. When a life is broken upon the reefs of experience, it must be saved; when years and cares have bowed a soul that once was strong, it craves the shelter of the rock that rises in a weary land.

But an undiscouraged and expectant life, a normal and expanding life, the life of youth and growth, wants not a peaceful haven but the open seas. No narrow valley, sheltered from the bending storm, but unknown lands with winds of risk to drive its argosies of hope. Life's normal thought is adventurous thought; the mind, the body and the soul were built to stand the buffetings of danger and to overcome the hardships that lead to great discoveries. Our

prayer is not for peace but for power; not for immunity but for courage; not to be declared exempt, but to be found worthy; not for the privilege of remaining in Ur of the Chaldees, but for the chance to go adventuring with faith; to seek the city that hath foundations, whose architect and builder is God.

Religion Deals With Life As It Is

The Christian religion deals with life as it really is, and when rightly interpreted and enjoyed, it does two things: answers the cry for comfort, satisfies the desire for security, and gratifies more fully than anything else in the world, the spirit of adventure and the will to conquer. Its final reward is a haven of rest, where we shall lie down in green pastures, beside the still waters, and a Heaven of achievement where things begun in time but never finished, shall be perfected and where dreams come true.

The religion of adventure possessed the soul and dictated the life of Paul. He caught the lightning from the sky, and was forevermore a torch that flamed afar. The Voice from Macedonia is brother to every voice that has called men into strange lands and unknown countries. Marquette, LaSalle, Marcus Whitman, David Livingstone, William Carey, Savonarola, St. Augustine and others beyond numbering, were Christian adventurers, intrepid heralds of the faith.

As we study the lives of these early fathers and missionaries, and the lives of their spiritual sons and daughters; as we familiarize ourselves with their characteristics of strength, we catch the impulse of their courage, hear the echo of their virile voices, and know that Christianity conquered them, because it captured their imaginations and commanded their wills. Strong men were these, not weaklings, men born to find new lands and make new ways, men who in religion discovered a task worthy beyond all others and most alluring.

The Pilgrims were adventurers of faith. Literally they went forth not knowing whither they were going. To settle "in the northern parts of Virginia" the ancient document reads, and they landed in the snow and ice of New England. But a voyage undertaken "for the glory of God and to advance the Christian faith" as they declared and so bravely demonstrated theirs to be, could not be stayed by storm or death. Another has said, "They refused to starve or to quarrel or to retreat." Not to play safe, but to face risks for a great cause, not to save life in Old England but to lose it in New England; not to cling passively to the Cross of Christ, but to take

up passionately their own cross and to carry it for His sake, "through peril, toil and pain,"—these were the marks of Pilgrim character that deeply blazed the trail of our American civilization.

Jesus Was the Great Adventurer

An these are the characteristics that find their highest expression in the life and ministry of Jesus Christ. Had He been satisfied to be good and to do good without challenging the evil; without rebuking evil-doors, and making an issue of righteousness, he would very likely have died a peaceful and natural death, honored for his gentleness and acclaimed for his miracles of mercy. But his were restless feet; his was an impatient heart. He was not satisfied in the beaten paths of the fathers; he was not content to leave things as he found them; he outgrew Nazareth as Abraham outgrew Mesopotamia. Socially and religiously Jesus was an adventurer; the great adventurer, and he called men to break with age-old traditions and superstitions; to march out; to deny self and walk with him in the ways of a new order. The words of the Sermon on the Mount, so eloquently commonplace now, infinitely high above our practice and our living though they are, were a revolutionary pronouncement when Jesus spoke them, and it was as a revolutionist that the defenders of the decadent civilization and the degenerate church he refused to acknowledge, pursued, persecuted and destroyed him.

But Jesus knew that the adventurer must accept the adventurer's risks and in the end embrace the adventurer's death. As for us, the servant is not greater than his Lord.

> "Who best can drink His cup of woe,
> Triumphant over pain;
> Who patient bears His cross below,
> He follows in His train."

The man who asks to see the end from the beginning; who demands assurance of success and insurance against disaster and hardship; who insists upon knowing the way before him more than one step at a time, is not a Christian after the order of Jesus. The Abrahams who go out "not knowing whither they are going" but answering to some Divine inner urge, obedient to some Heavenly vision, as was the "Maid" who heard voices in the air, are the pathfinders, the discoverers, the emancipators, the empire-builders of the race.

All of life is an adventure. They exist, but do not live, who refuse to hear its call and accept its risks. In business, in friendship, in

the home, in society, in politics, the achievements that bless, that call forth the admiration and gratitude of one's fellow men, are the rewards of a courage that does not ask to see. I have very vivid recollections of a man who with brutal frankness once said to me, "I would not be a father; the risks are too great. In these days of abnormal living, of superhuman temptations for the young, the odds against parents who above all things else in life are concerned with the moral and spiritual welfare of their children, are too great." He spoke of the vices and superficial ideals, the vicious standards of popular society, the passing of the old home wholesomeness, and repeated, "I would not be a father."

God knows that motherhood and fatherhood are appalling responsibilities today. Often the difficulties and discouragements, the problems, seem great beyond human daring. Always the future is obscure and at best uncertain. But God pity the men and women who turn deliberately away from home responsibility, who choose to remain childless because of the sacrifices and risks that come with the patter of baby feet. God pity them, for they not only leave the future of the race to its less fit and its unfit, but they renounce their right to mortal's purest bliss and open arms that children should have filled, to loneliness and an old age uncomforted.

Now and forever and everywhere the world waits for women and men of the adventurous faith. The international chaos that feeds the beasts of famine and anarchy will yield to no vacillating and uncertain statesmanship. The advices of fear will leave us in darkness as cruel as that which preceded the Reign of Terror. The industrial unrest, the economic waste, the impoverished credit of our time, the hate, the social cruelty, the interracial bitterness, wait for the adventurers of a new order who will cry down the pathways of the world the answer of the Son of God, "Love thy neighbor as thyself."

Everything else has been tried and what a hapless, hopeless world it is. The great conferences called to advance peace, thus far seem to have planted new fields to bitterness, sown fresh trenches to war. Yes, what a hapless, hopeless world it is for all who are not Abrahams, who are unwilling to go forward "not knowing whither they are going." The devices of traditional statesmanship are impotent; for vengeance is the creed of fear and only faith can captain this salvation. International relationships need not a surgeon, not a soldier's separating sword, but the poultice of magnanimity.

How Reach City Crowds

What a challenge the church faces today. To conquer the Far East for the Prince of Peace would be a mightier triumph than to humble the central powers; to capture New York City, for instance,—to capture New York City for Jesus Christ as the early church captured Rome, would be a greater adventure than to smash the Hindenburg line. Day after day I jostle my way through the appalling crowds upon Fifth avenue, a human flood that tumbles about the very foundations of a Protestant church, and often I have trembled for the future of my country and the institutions of her Christian civilization. We are practically helpless before our problem. We do not even have the ears of these hurrying millions; their minds and hearts are stranger to us. They do not contend against us, they do not despise us, they do not ignore us,—they are unconscious of us. While their ancient faiths have been forgotten in a new land, they are among us as worse than heathen for they have no gods but gods of mammon.

May the God of Abraham pity us for our indifference, for our self-complacency, for our lack of initiative, for our cowardice, for our unwillingness to try the untried, for our fear of breaking away from the conventional,—God pity us, for a judgment is upon us if we go not out by new and untried ways to capture the soul of the city. And this is but one item of the budget, but a tiny fragment of the plan,—the most stupendous challenge that ever came to man.

Do we discuss our failure to win youth to the church in larger numbers? "Church, wouldst thou call youth into thy service? Call him not then with plaintive music and soothing sermon. Oh, never for him expunge and soften the words of Jesus, but gird on him the sword and buckler and send him forth with trumpets sounding the call of Christ's crusade." This is the call that youth forever hears,—the call of danger.

Sometime since I attended an annual meeting of one of the great foreign missionary boards. In the closing session I listened to seven addresses delivered by as many young people who represented a class of more than seventy under appointment to various distant fields. One address I will never forget. It was delivered by a young man who said, "I received my first missionary impulse in a Christian Endeavor convention in Seattle. Afterward I became a Student Volunteer. Then the war came along, put a uniform on me and marched me away. One afternoon I sailed down New

York harbor, out by the Statue of Liberty. Through a half-closed port I saw the shore line of my country fade into the mist, and in that tragic, that supreme hour of my life I promised God that if I lived to return I would sail away again. Now I am about to keep my covenant. Within ten days I shall sail down New York harbor again,—out by the Statue of Liberty, into the Narrows, and on until I shall see the shore-line of my country fade into the mist," and with a profound emotion the young man concluded, "And this second journey to my life work on the Nile for Christ and for the Church, is the greater journey of the two."

It is at this strategic point that the Sunday school faces its greatest opportunity, the opportunity to capture and command the youth of the world for the all inclusive and adventurous program of Jesus Christ. And let it never be forgotten that the Bible, our textbook is, from Adam the First to John the Revealer, the most alluring and inspiring chronicle of courage ever given to man.

"And he went out, not knowing whither he was going, for he looked for a city which hath foundations, whose architect and builder is God." Abraham went, led on by faith, and not knowing whither he was going. But let no man say that he was an aimless wanderer. He had a destination. His was not a ramble. He had a great objective. A divine impulse led him out of old lands into new, from ancient superstition into a living faith, from the fleshpots of time to the altars of eternity, from self to God. The difference between Abraham and any other Sheik of the Chaldean plain was the difference between a nomadic wanderer following the trails of tribal wealth, and an inspired adventurer on the path of an exalting quest.

And here forever lies the difference between the glittering tinsel of a cheap and transient fame and the abiding qualities of true greatness. The difference between reputation and character, the difference between the searcher after temporal gain and those adventurers who across uncharted and mysterious seas or deserts unexplored, seek for Canaan, look for the city, which hath foundations, whose architect and builder is God.

If pastors gave less time to outside interests they would have more time for the evangelization of those committed to their care.—Rev. J. M. Bader.

Christ, the Hope of the World

Charles S. Medbury
Des Moines, Iowa

IT is not necessary to take one moment of this convention's time to prove that the world of our day is in need of a message of hope. It has been well suggested that the whole earth is in the midst of a raging storm and that foundations are disturbed. Bishop McDowell some time ago asserted that economic, social and industrial conditions are volcanic. And in commenting further upon these conditions he said that "they go far beneath questions of wages and hours and profits. They reach the roots of organized life, the basis of government itself, the province of law and the stability of society as based upon law. Everywhere free institutions are threatened. The Church must not fail in the effort to preserve them." But not Bishops alone are talking in this strain. All have in mind the word of a few years ago from the lips of Alfred Noyes, of literary fame in England, as he exclaimed: "There is just one hope—that the world return to the first four words of the Bible 'In the beginning, God.'" We recall distinctly, too, that splendid expression from the lips of Henry W. Watterson to the effect that the one hope of the world in the time of its utter darkness is in the teachings of the Nazarene. None of us can forget, either, the word from that prophet of a modern business world, Roger W. Babson, that no reforms can be pushed through and that we can only make progress toward prosperity as we cooperate with the Spirit of God. The man of the street is discerning the peril of the time—the peril of a shattered civilization—yes, and the man of the street almost anticipates some of us who have long voiced faith in the Son of God, declaring that Christ is the hope of the world.

Certainly, therefore, the appeal to a Bible group such as this is absolutely clear. And yet, strangely enough, we have to confess that in his very circle of living faith in the Son of God we are tempted to turn aside from Him who is our message. Not meaning to have it so the very church which the Lord purchased with his own blood, the church of which he is the acknowledged and honored Head, often obscures the face of Jesus in its pronouncements to the world. The wisdom of men enters in; the subtilties of learning, the refinements of our philosophies, until it is sometimes true of us, as of Rabbis of old, that the law of God is lost in the very hands of those who are

set for its proclamation. How we need to hear again the ringing Word of the Apostolic herald of our Lord, "I determined not to know anything among you, save Jesus Christ, and him crucified." And how we need to realize that in teaching and preaching this crucified and risen Christ we are actually to declare him as the Lord of life and not to be content with proclaiming systems of ethics drawn, or purporting to be drawn, from his teachings. There is a blighting current fallacy that stresses what is claimed to be the ethical thought of Jesus while utterly ignoring his divine sovereignty. Teachers of the Word must not be deceived by those claiming to be "broad" or "liberal" who say much about the golden rule and the Sermon on the Mount but little about him who declared these wondrous things. Given Christ, you will have the golden rule practiced and the precepts of the Sermon on the Mount heeded but without him as anchor of the soul human nature will not—cannot stand.

Still further is he sometimes imperiled, for whom this host would give its very life, by our elaborate plans, our finely drawn-out methods, our machinery of operation. I know that it was in the thought of the committee that asked me to speak this word, that the protest of their hearts, and indeed of all our hearts, should be voiced as to this thing. We do not mean to become entangled in the wheels of our machinery. We do not for one moment feel that by wisdom or method we can woo the spirits of men. But even feeling this in the depths, we need a constant caution to make our dependence, our complete dependence, the living, loving, conquering Lord himself. Every plan, to be worth one single thing to the ongoing of the Kingdom of God, must be baptized into Christ, and from this baptism issue in spiritual expression and influence, constantly speaking of him. Without this our wisdom will mock us and the cause of our Lord will die in our hands.

The Test of a Good School

How clear it is that it takes this personal message of the personal Christ to do the work, when we stop to think what it is that we are trying to accomplish. How futile any mere method is to steady or redeem any individual life, or to revolutionize social conditions. We know this—we all know it. And yet we need to be challenged over and over again to keep Christ at the front—to have him the conspicuous thing as our work is reviewed. No school in all the land should be counted a standard school no matter how perfect the lines of

its organization, and how complete its system of grading and how absolutely true to form it is in all its organized life, if from its life and work Christ is not borne to the hearts of men, winning them constantly for himself and his service. This is not to reflect upon methods. It is only a cry against bondage to methods—a voice for our freedom in Christ.

What is it that the world needs and without which it is hopeless? What is it that Christ alone can give? How is it that he is the only hope? Another has stated it in language as clear as the light. It is not ours "to socialize or capitalize or industrialize or even to civilize the world, but by God's power to Christianize it in the whole range of its personal, social, financial and industrial life." And to do this mighty work of Christianizing, to grapple triumphantly, and with spiritual power, with the whole world, in the far reach of its personal, social, financial and industrial relationships, it is at once apparent to all who think that there is no adequate leadership outside of the Christ of God. But his leadership fires his followers with the zeal and confidence of crusaders as they go forth grappling with the souls of men. And we are to remember that the souls of men constitute our field of effort. We are to deal with the life of the world and not primarily, with the problems of the world. The life of the world committed to God, the problems of the world will be solved. How this keeps alive the inspiration of lowliest teachers of the Word! How it stirs again the hearts of humble preachers of the gospel! How it quickens into new resolve devoted parents who hold the altars of God in their home! Prophets of old were preachers of righteousness. Jesus himself was primarily a teacher turning even from the ministry of healing to go to "next towns" to teach. Apostles were not so much reformers as preachers of righteousness. All this reveals the fact that the chief task of teachers of the Word today is to teach the Word. Ours not so much to direct reforms as to make reformers. Ours not so much to protest as to beget a tremendous body of protestants against every unrighteous thing. Our job—the church's job—is to fill the world with Christians. Christ in the hearts of the masses of men will cleanse and inspire our halls of legislation. Christ in the hearts of men—employers and toilers alike—will speak peace within the realm of industrial relationships. Christ enthroned will beat back the tides of false life, shattering our homes. Christ lifted up will mean amusements stripped of the base and low, Christ seen as He is—the lover of every creature—will strip us of petty bigotries and send us into the world

with sympathies and longings akin to his own in behalf of every nation. And Christ is the one hope—absolutely the only hope—of this enlargement and betterment of life.

But to be still more specific let us name world needs that Christ alone can meet.

1. *The world needs an emphasis of moral and spiritual values.* Some one must voice a protest against the reign of material things. Who can do this—who will do it—save those at home with our Lord, those sensing the supreme value of spiritual treasure? Hosts of men are enslaved to banks and farms and stores and offices and factories. The souls of men are bounded North, South, East and West, by railroads and steel mills and oil wells. Without condemning some because they are rich or exalting others because they are poor, the spiritual note must be sounded and spiritual verities stressed. While the world cries "Money talks," the followers of our Lord must declare from the housetops that in the face of the greatest emergencies of the soul and in the markets of abiding things, money is silent as the grave. Many great souls of wealth have learned this and are as humble as little children before the Lord. But the masses of men in either wealth or poverty do not know it and those that are rich are cold and proud while the lowly in estate are bitter and envious. Christ alone can lead both to the light, making it clear that wealth cannot buy the plenty of God nor poverty deny it. But that to rich and poor alike, seeking first the Kingdom of God and his righteousness, the bounty of God in time and eternity is assured.

2. *The world needs a steadying of its confidence in humankind.* There is widespread cynical distrust. Familiar with deception and with sin flaunted in their faces daily, multitudes question all men. This is to remove the foundations. It is not true that every man has his price and every woman her paramour. We are utterly undone if we cannot believe in the possibilities of humankind. And Christ did so believe. Even the Cross could not shatter that belief. To those who brought him to death in return for sacrificial service, he bade his disciples go and preach the gospel of redeeming love. And by the Spirit he spoke of men becoming "new creatures" and "setting their minds on things that are above" and "abounding" in good works, and "presenting their bodies a living sacrifice" and attaining in character "the measure of the stature of the fulness of Christ."

3. *The world needs lessons in audacity of faith.* The modern man stops at nothing in material realm. Earth and air and sea pay tribute.

He has entered into his dominion thus far. But it takes the leadership of Christ to lead him on. The words "fanatic"—"visionary" yet leap quickly to his lips as he approaches the moral realm. A master in things temporal, he is often a coward as to things of the spirit. He will take all manner of chances in investments of men but in the projects of God wants to see the end from the beginning. This man needs to see the Lord, not on the way to the crucifixion nor in the agony of Calvary's Hill but as John saw Him from Patmos, "clothed with a garment down to the foot, and girt about at the breasts with a golden girdle," with "his head and his hair white as white wool; white as snow; and his eyes as a flame of fire;" with his feet like unto burnished brass as if it had been refined in a furnace and his voice as the voice of many waters." And then this man of our own questioning day needs to face conquests that have been made in the name of this conquering One. He needs to face revolutionary things in human standards that have been attained in our civilization. He needs to remember how heralds of the Cross have gone into every land of earth and that not in one land has the gospel been fruitless. He needs to catch step with men and women at home in the realm of the impossible, working mighty modern miracles through the grace of the risen Lord. Such visions of Christ are the hope of greatness in men!

4. *The world needs visions of human brotherhood.* Where shall we look for hope as to this great longing? What leader's voice, save Christ's alone, offers the least help? Who aside from Christ cares for the downtrodden of all the earth? Who is it shames our own littleness and narrowness—our provincialism—our bigotry? Here it is that Christ enters in again, meeting the situation completely. As we come to know him we think not of men as black, or white, or red, or yellow. We are indifferent to every line of human caste or class.

Men and women whom I see anywhere and everywhere are of me and with me all the while. Christ is their hope—my hope—our hope. In our need of him, if in nothing else, we are brethren. And I will love them and help them. Nicknames shall die upon my lips. Discounts shall be out of my heart. I shall remember the precious gifts that the lands of advanced civilization have given to me and then by day and night I shall be mindful of lands of earth that still have the greater need.

In national life I shall not forget some lessons the late war taught me. The cry, "debtor to all lands," is forced to my lips as I recall things that I myself experienced. Once speaking in a great camp near where

we are today, I was in a series of meetings bringing me into the presence of Mexicans, Indians, Negroes and men of practically every land of Europe transplanted to the new world. A Y. M. C. A. secretary told me the groups to which I spoke, represented at least twenty-eight different nationalities. To these I said goodbye just as they were preparing to cross the seas for battlefields of France. A little later when the agonies of war came to them I thought of them day and night —these boys whose faces were still clearly defined before me. I thought of them in the torturing experiences of the front. And one night, whether in dream or in waking imagination I hardly know, I seemed to see a great pool of blood. Bowing over it, moved by some strange impulse, I thought to separate from other blood the blood that had flowed from Mexican or Indian veins. But I could not. Then I looked to see if I could tell Italian blood. Then I looked, even more closely perhaps, to see if I could tell Negro blood. But I could not. Nor could I tell at all the blood of those whom men count pure Americans. Moved deeply by all this I cried unto the God of all the nations that if he would grant me strength to be true I would never again in all my life speak one word against any man of any nation who by contributing to pools of blood on battle-fields of the world, had helped to keep for me and mine my nation and my flag. But how pitiful that I, or any man, needed any such reminder of the brotherhood of men within this land of ours. Why was it not—why is it not—sufficient for us as Christian folk to remember that for every one of these Christ died. In him is brotherhood.

But there is one further reach of life. Beyond our daily walk as individuals and beyond our national relationships, there is yet the world cry. And here again Christ is the only hope. As such he was seen from the very first. In him all families—all nations—of the earth were to be blessed. And they will be. Wondrous prophecies within and without the Scripture are being fulfilled before our very eyes. Our President spoke the heart of all of us recently when he said before the great conference, "One hundred million of us want less of armament and none of war." And as representatives of the nations of the world sat down together, multitudes of men recalled the splendid word of Hugo spoken long ago:

> A day will come when you, France; you, Russia; you, Italy; you, England; you, Germany, all you nations of the continent, shall, without losing your distinctive qualities and your glorious individualities blend in a higher unity, and form a European fra-

ternity, even as Normandy, Brittany, Burgundy, Lorraine, Alsace, all the French provinces, blended into France.

A day will come when war will seem as impossible between Paris and London between Petersburg and Berlin, as between Rouens and Amiens, between Boston and Philadelphia.

A day will come when bullets and bombs shall be replaced by ballots, by the universal suffrages of the people, by the sacred arbitrament of a great Sovereign Senate, which shall be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France.

A day will come when a cannon shall be exhibited in our museums as an instrument of torture is now, and men shall marvel that such things could be.

A day will come when we shall see those immense groups, the United States of America and the United States of Europe, in face of each other, extending their products, their commerce, their industry, their art; their genius clearing the colonizing deserts, and ameliorating creation under the eye of the Creator.

This great utterance but links with words of Holy Writ telling of a time when nations should learn war no more and of a day when the knowledge of the glory of the Lord should cover the earth as the waters cover the sea. The end is not yet. But the Christ is leading on. He is our hope—the hope of every land and people—the hope of all the world.

Social Evangelism

Charles Stelzle

(EXTRACT)

DOWN beneath the series of happenings which are challenging the world today there is one fact that stands out clear and sharp—namely, we are engaged in the final struggle for democracy, which is the culmination of a fight which has enlisted the finest men and women who ever lived.

The struggle for a higher and fuller self-expression on the part of the workingman is the greatest movement of the age. No human power can stop its onward march and no divine power will. In the future, working-men are going to have more to say as to how, when, where and for what they shall work.

The unrest in the world today is not going to be cured by making fun of anybody. You cannot cartoon or lampoon out of existence the social inequalities of the world, nor can they be eliminated through

absent treatment. Even God could not save the world that way. He came into the world through Jesus Christ, who was God incarnate, to save the world. The unrest of the times will be cured only as men realize the great fact of human brotherhood.

Religion was responsible for the great democratic movement we are now facing. It was while groping after God that men were brought closer together. In seeking God we always find each other. No man can be religious alone; there must be a God—and another man. If you want to pay your debt to God you must do it through a needy man. There was peculiar significance in the words of Jesus: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Judged superficially the modern social movement is rough and lawless, but down beneath this apparent roughness in a democracy there is a profound religious spirit. The fact that the workingmen "swear horribly" is not because they are more vicious than those who think they do not swear. Workingmen usually swear on account of the limitation of their vocabulary. There is no group of men to whom the religion of Jesus appeals more strongly than to workingmen—many of whom are outside of all the churches.

Social unrest is the legitimate outcome of the finest idealism the world has ever known. Without it there can be no real progress. In bringing about better social conditions throughout the world the greatest factor will be the development of character. The increase of democracy or the promotion of any economic system will be totally inadequate unless we have the right kind of men and we cannot have the right kind of men unless we build them up with character as their chief cornerstone.

The chief business of the church is to produce men who will make this possible. Ministers and Sunday school teachers are not supposed to be authorities on sociology and economics. Their specialty is the promotion of religious principles and their application to human society. We may fail as economists and not suffer permanently but if we fail religiously we are through.

Every great social and economic question before the world today is fundamentally religious in character. Because this is true the church has an important part in the solution of the social question. But it is not its task to work out in detail the economic and political problems of the world. Its business is to discover the moral principles involved in every controversy and to advocate these principles so that

those who are experts in the social field may apply them to their own tasks.

The church must speak with authority and without apology in its own field. It must approach the modern social situation in the spirit of the prophets who fearlessly spoke in the name of the Lord God Almighty—with a "Thus saith the Lord."

The Child and the Present Christ

Bishop Edwin Holt Hughes

CITIZENS of Boston in recent months have engaged in a debate concerning two statues of Phillips Brooks. One statue is a plain representation of the great preacher, standing alone on a vast pedestal. The other statue, designed by St. Gaudens, stands by Trinity church, in Copley Square, as it has stood for a period of years. It presents Phillips Brooks, clad in clerical robes, and standing in his pulpit. Behind him is the figure of Christ, as if indeed the Master had insisted on coming to the sacred desk with his mighty servant. Many artistic critics have preferred the later and simpler statue to the St. Gaudens representation, and the discussion has not always been without warmth. But, whatever the final result of the debate, we may well hope that the spiritual meaning of the older statue may not be lost. The man who teaches the truth of Christ can be at his best only in the presence of Christ.

For, after all, in our holy faith there has ever been a strange identification of Christ with the gospel of Christ. It is not wrong to say that *He is his own gospel.* The Mohammedan does not say, "I live, yet not I; but Mohammed liveth in me." Yet millions of Christians say that wonderful speech about their Lord. In a poor plagiarism of our Christian hymns Buddhists have been trying to sing:

"Buddha, lover of my soul,
Let me to thy bosom fly."

It is safe to say that this weak copying of our singing faith will not long feel at home with the religion of the Buddhists, while Christians will continue to chant the gospel of a present Lord.

We are warranted, likewise, in saying that his presence is promised in a peculiar way to those who teach his truth. The faith that Christ enters the teaching desk with his own delegated teachers is older than

St. Gaudens' statue of Brooks; and that same faith will outlast all stone and bronze. When Jesus said on the Bethany Hill, "Go and teach all nations," He said also, "I am with you." The presence of Christ was to be with the truth of Christ. One of the poets of America has said that he never understood some of Tennyson's poems until he heard Tennyson himself repeat them. Then the poet laureate of England transferred the accent of his heart to the rythm of his lines and made their meaning plain. This word is a feeble parable for our gospel. The presented faith has a present Lord.

Christ Leads to the Child

It is significant that the longing for Christ's nearer presence brings us into the presence of childhood. Somehow the child leads us into the presence of Christ; and somehow Christ leads us into the presence of the child. When Jesus comes to his disciples in their more reverent mood, He sets the child in their midst. When the little child comes to us in our more reverent mood he sets Christ in our midst. It is precisely this double fact that is the hope of our world.

Some weeks ago I made a study of our Lord's life with a view to discovering the promises of his presence with us, and the conditions of their fulfilment. I found many such promises. They are sprinkled liberally in the blessed records. But my mind and heart finally settled on one promise that seemed most comprehensive and definite,—that word of Christ in the 18th chapter of Matthew,—"Where two or three are gathered together in my name, there am I in the midst of them." I rather rejoiced that it was found in Matthew. Had it been found in John, some scholarly hand might more readily have waved it off into symbolism. In a way it is rather an abrupt word. You wonder why it comes just there, and what relation it bears to the previous speech of Christ. When you go back to the beginning of the discourse you find Christ with the child; and, as you follow the discourse through, the child appears, and reappears, and reappears again. It makes one think of the way in which our own children pass from the room, only soon to rush back eagerly,—keeping up that "in and out" process that is at once so dear and so puzzling. So does the child come and go in this discourse of Christ.

Child Placed First by Christ

It all begins with the question of the greatness of the Kingdom. The answer of Christ is "a little child." I think that those of us who are parents must often try to imagine the scene—the child with wan-

dering eyes, now looking on Christ, and now on the disciples, but mostly on Christ,—returning for a cure of bashfulness to the face and perhaps to the arms of the Lord. Then that child, with all other children, finds lasting peace in the proclamation of the Master. What amazing things He says:

"Except ye be converted, and become as little children, ye cannot enter into the Kingdom of heaven."

"Whosoever shall humble himself as this little child, the same is greatest in the Kingdom of heaven."

"Whoso shall receive one such little child in my name receiveth me."

"Whoso shall cause one of these little ones that believe in me to stumble, it were profitable for him that a great millstone were hanged about his neck, and that he should be sunk in the depths of the sea."

"See that ye despise not one of these little ones: for I say unto you that in heaven their faces do always behold the face of my father."

"Even so it is not the will of your Father which is in heaven that one of these little ones should perish."

These words, dear friends, are the great prelude to the promise of Christ's presence. He ends it all by saying—"Where two or three are gathered together in my name there am I in the midst of them." It sounds much like a description of a Sunday school class. When I thought of it in this light I caught the vision of hundreds of thousands of faithful men and women in all the world—each sitting in the midst of the children. Then in each group I saw the form of the fourth"; and I felt that I had the authority of the Master for giving this special interpretation to his promise—"Where two or three are gathered together in my name, there am I in the midst of them."

Christ and Child Labor

The point, then, is that Christ is present in a special sense when eyes of spiritual love are turned toward the child in the midst. Nor is this, Mr. Chairman, merely a theory gained by a forced exegesis of the gospels. It is a theory—*and our experience.* This is not the time to give the emphasis its wider social application; and it is certainly not the time to make any attack upon the Supreme Court of the United States for its recent decision with reference to Child Labor laws. But it is a good time to say to all our parties and people that when we shut the child in mill or factory or mine, we also in some real way shut Christ out of our American life. Let me not unduly amplify your passion and mine with regard to this gentle crusade. Yet let me

say with ardor unrestricted that when the United States secures fully the love and conscience of Christ, any mill-owner or any mill-manager who dares to hire little children in order that by paying them cheap wages he may secure larger dividends for greedy stockholders will be absolutely denied membership in any branch of the Christian church in America. Speaking industrially Jesus sets the child in our midst and his word about what happens to those who make the little ones stumble has its economic bearing.

But the lesson is likewise an individual one. Many of us can get it from our memories. Tom Hood wrote it in his best-known poem:

"I remember, I remember, the house where I was born,
The little window where the sun came peeping in at morn.
I remember, I remember, the fir trees dark and high,
I used to think their slender tops were close against the sky.
It was a childish ignorance, but now 'tis little joy
To know I'm further off from heaven than when I was a boy."

Somehow when we return to the presence of our own childhood, we seem to return to the presence of Christ. Many of the soldier boys with whom I conversed overseas confessed that in the furious danger-times they came back to the prayers of childhood; while one lieutenant, not a church member or a professing Christian, declared that, as he went over the perilous top, he found himself repeating the hymn,

"In the hour of trial,
Jesus, plead for me,
Lest by base denial
I dishonor Thee."

For many of us a journey back to the simple faith of childhood equals a return to the presence of Christ.

The Child of Christmas

In wider life Christmas gives us the like lesson. Ere long the crowds will throng our stores. In Boston there will arise the annual debate as to the necessity of widening Washington street. Even our Jewish friends will prepare larger stocks of goods, because they well know that the tiny hands of a child in Bethlehem will open our hearts and make us generous. The child of Bethlehem brings us into the presence of every child. For one day we live in a strange and fine spirit of love. It is our lesson, fixed in the customs of the people who become acquainted, even superficially, with our Lord.

Nor does the rule fail on the intellectual side. Dealing with childhood compels us to use "the simplicity that is in Christ." We are not

always fair to the little people. We build our church services for adults, and then complain because the children do not come. A Massachusetts clergyman began to preach a seven minute sermon to children on each Sunday. This brief sermon led him to put away all big vocabularies and all complicated theological formulas, with the result that his older hearers made request that he preach to children all the time! When he did that, he preached to that child-like spirit that is everywhere a mark of the Kingdom of Christ.

This brings the matter forward to a question of character. We have all had given to us many tests for judging people. We have been told that a squinted eye means a squint in the moral nature; and we have found this is *not* so! We have been told that the person whose eyes wander when he speaks with you, and who does not look into your face steadily and frankly, is fickle in his loyalties, and we have found that this is not so. All of these superficial tests fail. But there is one test that I have never known to fail: *When you find any man or any woman, in good and normal health, who does not love children, you will discover in due season that this man and this woman are mean, and selfish, and contemptible.* Such a person is far removed from both the spirit and the presence of Christ.

The examples of this reaction, on the good and positive side, are many. The people who have given themselves grandly to the spiritual service of childhood and youth grow beautifully like our Lord. Arnold, in England, and Hopkins, in America, become as renowned for character as they do for power of instruction. They who meet with Christ in the presence of the child, and with the child in the presence of Christ, grow in the graces of our blessed faith. We usually find a character like this in each of our colleges,—a man who comes down from the mountain of God, not knowing that his face shines. And in many of our towns we have such people,—teachers of youth, who are canonized by all the people, because indeed such teachers, dwelling with the child, dwell also in the presence of Christ, for, after all, we must not forget that when God would redeem our world, He came not through the broken dome of the sky, but rather through the cradle of a little child. Our gospel cannot get on without a Bethlehem. One of its thrones will always be the manger wherein a virgin brought forth her first-born as the redeeming son of God.

The Prayers of Children

Some of the more mature experiences of life recover this note for us. Our own children grow tall, and they no longer say their prayers

at our knees. Then directly our grandchildren come and their lisping prayers carry us back to the childlike spirit. They end the words,—"Now I lay me down to sleep" with the words of their own fresh and dewy faith. One of them says—"Make us all nice and healthy and good." Or, "Do not let a lot of people run around not believing in God and Jesus." They put to shame our formalities. Soon we find ourselves more consciously in the Saviour's presence because a child's hand leads us there; and we have our advance share of the millennium of peace.

Please give heed to this closing illustration. A clerical friend of mine was on a Pullman car a few months ago. He found himself with men who were returning from the races. Their language was shockingly irreverent. Their conversation showed that nearly all of them had been gambling. When the time for retiring came, a little boy was made ready for his berth. The tiny fellow stood in the aisle of the sleeper, clad in his wee pajamas. Sometimes we must all think that the night-clothes of the little people are more attractive than their day-clothes. Ere he climbed into his bed the child looked doubtfully about, as if he were hesitating. Then he overcame his timidity, knelt at the side of the berth, folded his hands and began to pray in a childish treble, heard all over the car, "Now I lay me down to sleep." You all know, dear friends, that for a time profanity ceased; that all talk of bets won or lost died into silence! The eyes of hardened men grew moist with tears. One rough man pointed to the kneeling child and said—"I'd like to know what that little chap has that I have not." For a few moments those "lewd fellows of the baser sort" found themselves in the presence of Christ because they were in the presence of a child's heart.

Soon this convention will close. Many of you who count it a joy to instruct childhood and youth will be in small places where it is not easy to maintain our Saviour's works. The word that I pass to you is very simple, and very fundamental. The child comes to you through Christ. Christ comes to you through the child. In thousands of little meeting houses we can have a renewed meaning for our Master's promise—"Where two or three are gathered together in my name there am I in the midst of them." He is in their *midst* because the child is in their *midst*. If we truly follow the children we shall find ourselves duly in the arms of the Lord, with his hand of blessing on our own lives. Even so, come, Lord Jesus! Amen!

Evangelism of Our Fathers

Bishop Edwin H. Hughes

(*Excerpts of Tuesday night address*)

WHEN 1,400,000 French boys died for a crime they did not commit; when 750,000 English boys went out to leave their bones in unmarked graves; when our dear neighbor at the north, even Canada, emptied her schools and her factories and her stores, and literally thousands of the flower and glory of her youth never came back but died for a crime they did not commit—it is a poor season for any preacher in the United States of America to find fault with the doctrine of vicariousness. (Applause.)

That doctrine in the same way, dear friends, lies at the very heart of our Christian faith, and you cannot take the doctrine of the cross out of our Christian faith without mutilating that faith beyond any real recognition, and likewise, without extracting the heart and the glory and the power of that faith forever. (Applause.)

That doctrine of the cross I sometimes think on its human side comes to its highest expression in what we might call the field of evangelism. When men and women set out to save this world to Christ and leave out of consideration the meaning of the cross for themselves, they are simply going on a jaunty errand from which in due season they will return despondent and defeated.

When we introduce this program of religious education among our Protestant churches in the United States of America, we are not starting out on any jaunty excursion. There is a Gethsemane there, and there is a Calvary there; and unless you go into that Gethsemane and unless you climb that Calvary, you are not going to do that work for childhood in the name of our Lord and Master.

It is no small thing, dear friends, if a man have delicate sensibilities, for him to stand where I now stand in the presence of this vast audience and talk to thousands of men and women concerning the things of the infinite Kingdom. I know, however, of one thing that is a great deal harder than the thing I am now doing, and that is to go deliberately to a certain type of man or woman in our modern American life and preach a sermon to an audience of one concerning the individual duties, an individual heart's duty to God Almighty; and that thing is so hard and requires the carrying of such a heavy cross, that if I were to ask all of the people here who in the past twelve months have actually gone to some one and drawn the issue good and straight in a personal

fashion, many of you in sheer honesty would be compelled to keep your seat as a negative response to my question.

Let me state to you one case in my own experience. I am exceedingly anxious that with that perfectly splendid emphasis that we are now putting on the program of religious education, we shall not drop out of our program a proper emphasis upon adult conversion. God still awaits to be gracious to the men and women who stand in the midst of their years, and who have gone beyond what we are in the habit of calling the ordinary period of decision.

One such man was under my pastorate—a man that when I became his minister was 73 years of age—the freight trainmaster of the Boston and Maine Railroad in my New England. He got on my conscience. He was a regular New Englander, of an old New England family, as steady as he could be. He had held his pew in the church for more than half a century. Now, you westerners can make fun of the New Englanders in some regards, but I want to tell you this: when a New Englander belongs to a church, you can put a palace up on the other side of the street and the New Englander will be in his own place steadying the ark of God Almighty, even if he does bring an asbestos blanket along in case his minister, recently come from the West, invites him to catch fire. He is a very steady sort of an individual, and Uncle Joe Robinson was just like that.

I used to write him letters about his duty to Jesus Christ. Dear friends, we do not use the postal system of the United States for God like we ought to use it. We need a great revival of postal Christianity in our country. Uncle Joe never answered any of my letters; he never said anything to me about them.

When the matter had gone on for five years under my pastorate and that man was 78 years of age, and had not given his heart to God, I sat down at the end of what seemed to be a fruitless effort and wrote him a letter than bore evidence of Gethsemane and Calvary and had a heart-break on every last one of its pages. I met him on the street the next day and he never said a word about my letter; and I waited until Thursday evening, and acting on my own conscience, I determined to carry the campaign of God to that man's soul. I walked up Washington Street and rang his bell. Uncle Joe came to the door. I said to him, "I want to talk religion and I want to see you alone."

Dear friends, I would have given $50 in cash if I could have evaded the responsibility of ringing that door-bell. Uncle Joe would have doubled it for me if he could have kept me from it. But I went in and sat down and I told him he was getting to be an old man; that the

sands of life were running out; and I believe all his normal sympathies were for my Master. I did feel in a sense that I had failed unless I was able to present him as a trophy to my Lord, and I stood by it for two hours, and before I went home that night, Joseph C. Robinson came to his knees with me in prayer to God and gave his heart once and for all time to our Lord and Master.

At the next communion of that church I had the privilege of baptizing him when he was 78 years of age, and as I stood in the pulpit after that baptism waiting to receive him into the brotherhood of the church, his splendid daughter sent a note up by the usher asking if she, likewise, might have the privilege of joining the church that day with her father.

And when I went to leave that man as his pastor to come out into Indiana, he took out of his pocketbook a letter and handed it to me, and on the back of that letter was my own handwriting, and in the envelope was exactly that letter with the heart-break in it, and he said to me, "From the day I received that letter down to the present, I have never been [illegible] in my pocket, and I shall carry it to the day of my death." On the day before he died, he sent his old minister word that everything was bright toward Heaven, and by God's grace he would meet me there in due season. He said to me that somehow he could not get in through the pearly gates, and that in fifty years I was the only preacher that had brought the case of our Lord squarely to a personal issue with him.

Dear friends, even as we need a revival of public evangelism in the United States of America, so do we need a revival of private evangelism everywhere. (Applause.)

CHAPTER VI

RELIGIOUS EDUCATION

A Comprehensive Program of Education, Secular and Religious

Hugh S. Magill

Field Secretary, National Education Association

IN outlining a comprehensive program of education it is important that the primary purposes of education be kept clearly in mind. Our system of free public schools is one of our most fundamental institutions. It is essentially American. Horace Mann, the great educational statesman, declared that the American free school system, which originated in New England, had no prototype in any of the monarchial countries of the world. It was conceived in democracy as essential to the preservation of democratic ideals.

The vital relation of education to democracy was recognized by the first great apostles of free government in America. William Penn, in outlining his scheme of popular government for his new colony in the new world, declared to those whom he called together for counsel: "That which makes a good constitution must keep it, namely, men of wisdom and virtue; qualities that, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth, for which spare no cost, for by such parsimony all that is saved is lost." Washington declared in his Farewell Address, "In proportion as the structure of government gives force to public opinion it is essential that public opinion should be enlightened." "Promote, then, as an object of primary importance institutions for the general diffusion of knowledge." Other founders of our government gave expression to similar sentiments. It is evident that a government of the people and by the people can be no more intelligent and no better than the composite citizenship of which it is composed. The only way to elevate the standards of free government is to improve the moral and intellectual character of the citizenry which compose the government and determines its policies.

While it is true that the purpose of the first free schools in America was largely religious, that children might be able to read their Bibles, nevertheless, they were given legal sanction on the basis of their necessity in the development of good citizens. When free schools were first established on a local basis in certain New England towns, and taxes were levied for their support, the collection of these taxes was resisted by citizens who claimed that it was illegal and unjust to tax the property of one man to educate another man's children. Later state laws were enacted authorizing the collection of taxes for the support of free schools. The validity of these laws was contested and cases were carried to the higher courts. The decisions handed down upheld the laws on the ground that the preservation of free government depends upon the enlightenment of its citizens, and that it is, therefore, good public policy to furnish free educational opportunities to all the children, who will be the future citizens of the commonwealth and the nation and share in the determination of their destiny.

Good Citizens Aim of Free Schools

We find, therefore, that the fundamental purpose of the free public school, from the standpoint of the state and the nation, is the development of good citizens. On this basis the public school has been upheld and extended until now it is recognized as an established and necessary institution in every state of the union. Its growth and extension has been comparatively slow, particularly in some parts of the country, but the principles underlying it are so sound that its essentiality is no longer questioned by those who are whole-heartedly in accord with American ideals. It has been demonstrated that money invested in public education by communities and states has returned large dividends to them in the development of an intelligent citizenship, which has contributed to their prosperity. Those states which have been most tardy in developing an efficient system of free schools have come to recognize that they have suffered by their neglect, and they are today exerting every effort to place their free school systems on a par with those in states that have been more progressive educationally.

If it be conceded that from the legal or governmental standpoint the fundamental purpose of the public school is to develop good citizenship, we must inquire what are the essential characteristics of a good citizen. No one would undertake to enumerate all the necessary attributes. We may presume, however, to state some of the more outstanding qualities.

A good citizen should have physical fitness. It will be conceded by all that the conservation of the physical well-being of our citizens is essential to the strength and virility of our nation. Those who place the greater emphasis on mind and spirit will concede that the body is the temple of the soul, and that an efficient program of physical education and health service will contribute largely to human welfare, individually and collectively.

A good citizen should have mental fitness. We do not mean, primarily, the acquisition of a certain amount of knowledge, although this is admittedly valuable. We mean, rather, by mental fitness, the ability to think straight and to think things through. It is apparent on every hand that humanity suffers greatly as the result of loose, careless thinking. The man who thinks straight knows that effects must follow causes, and that the laws of God and nature apply no less definitely in the realm of human thought and human action than in the material world. He who thinks straight and thinks things through will be less likely to violate the laws of God, for he knows the results which will inevitably follow such violation.

A good citizen should have vocational fitness. Every good citizen, without regard to his social standing or the financial circumstances of his parents and family, should be able to earn an honest living; to make some worth-while contributions to human accomplishments by his own physical and mental efforts. The home, which is so fundamentally essential to the preservation and development of all that is best in American life, is best conserved when the husband and father is able to provide by his own efforts adequately for those dependent upon him, and when the wife and mother shall be capable of making the home over which it is her privilege to preside the most comfortable, the most attractive, the most beautiful place in the world, the nearest possible approach to Heaven on earth. Knowledge as well as disposition is necessary to the realization of this ideal.

Good Citizen Must Be Morally Fit

But the good citizen must have more than physical, mental and vocational fitness. He must possess moral fitness, which, after all, is the most important attribute of character, the most essential element of good citizenship. This is particularly true from the standpoint of free government. The development of moral fitness, therefore, is one of the essential objectives of tax-supported schools. Washington in his Farewell Address, speaking from the standpoint of the states-

man, declared that "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." He goes on to say that no one may claim to be a patriot who would "subvert these great pillars of human happiness, these firmest props of the duties of men and citizens." He declared that "the mere politician equally with the pious man ought to respect and to cherish them." Finally, the father of our country gives to his people this solemn warning—"Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

It is of the very highest importance, then, that the public schools of our country should teach good morals. There are fundamental principles of morality which are so universally accepted that they should be emphasized in every public school: honesty, truthfulness, purity of thought and act, regard for the rights of our fellowman, the nobility of service, reverence for law, and obedience to constituted authority. Such teaching can be made effective only when exemplified in the character and personality of the teacher, who is the soul of the school. The people of every community, to whom the public schools belong, have the right, and it is their duty, to insist that every public school shall be in charge of a competent, well-trained teacher, of unquestioned character and influence. This may be demanded, because, as has been shown, the fundamental purpose of the school is to develop good citizens, and good morals are essential to good citizenship.

But while it is conceded that good morals are necessary to good citizenship, and while we accept the doctrine of Washington that it is doubtful if national morality can be maintained without the sanction of religious convictions, nevertheless, we recognize and accept the principle of the separation of church and state in our country. The public school, through its teachers, should exemplify and teach good morals, but it cannot undertake to teach principles of religion upon which good citizens may differ. This means that while the influence of Christian character may well be exerted in the school as it is in all social relations, nevertheless, the formal teaching of religion can not and should not be carried on in tax-supported schools.

If we believe that religion is necessary to the salvation of the individual, and also an essential attribute of good citizenship for the preservation of national morality, without which our republic can not hope to survive, by whom shall it be taught? By the church, which

must recognize and assume the responsibility for carrying forward an adequate and efficient program of religious education. This, we believe, is the greatest call to the church today. It cannot escape this responsibility. It should not attempt to do so. The solemn obligation, which the church has recognized from the beginning of bringing the gospel of truth to every soul, is supplemented by the patriotic motive of instilling in the hearts and minds of the American youth those religious principles which give sanction and support to the moral elements necessary to good citizenship, and the preservation of free government.

Put Religious Education on High Plane

The Protestant Christian churches, in undertaking to carry forward a comprehensive program of religious education, should determine that the educational standards and character of the work proposed shall be placed on as high a plane as that of the best public schools. If religious education is to command the respect which its importance merits, the organization and conduct of schools for religious education must be as thorough and complete as the organization of the public schools, and their program of work must be carried on as scientifically as that of the schools dealing with secular subjects.

We shall not attempt to give a complete program for the organization, supervision and conduct of an efficient system of religious education. Such a program can be determined by a comparative study of the most efficient public schools and the best schools for religious education. The educational committee of this organization has made a most excellent report on this subject. There will always be one fundamental difference. The public school is supported by revenues derived from public taxation, and therefore will always be on a sound financial basis. The religious school must be supported by free contributions. No part of its support can, or should, be derived from public revenue. But we are convinced that ample support will be given for carrying forward a program so organized and conducted as to command respect and insure results.

Sound educational principles are as applicable in the field of religious education as they are in secular education. For example, in the preparation of public school curricula careful graduation is made that the lessons may be suited to the age and mental capacity of the pupils. The same general principles should apply in the grading of lessons to be taught in an efficient program of religious education. There is a large fund of sound pedagogic knowledge based on years

of experience that is at once available and should be used in the development of an efficient system of religious education.

Must Have Carefully Prepared Teachers

Great emphasis is being placed by educational authorities on the necessity of having competent, well-trained teachers in public schools. When we consider the vital importance of religious education from the standpoint of Christian character and good citizenship, we are impressed with the importance of entrusting the great work of religious instruction only to the best in ability, training and personality. The standards should certainly be as high as in the best public schools. The unprepared and unqualified should not be permitted to teach. No haphazard work should be tolerated. The call of the church must go out with an appeal that will attract the choicest spirits to this great work, and provision must be made for the training of workers in the field of religious education.

In conclusion we would urge the advisability, both for the welfare of the individual and for the preservation of democratic ideals, of all American youth receiving their elementary education in the public schools. Here the children of all classes of society should meet on a common level to receive in a common language a fund of common knowledge which will tend to unify the varied elements of our population into one great nationality, trained to assume the duties of citizenship in a free government. Parents sometimes declare that the public schools are not good enough for their children to attend. If in any instance this charge be true, there is one answer to it: The public schools belong to all the people. They should be made good enough for the children of any family and they will then be none to good for the children of all.

The public school and the church school should be conducted in sympathetic, cooperative relationship. The state needs the church and the church will loyally support the state. The state should make adequate provision for furnishing to every child free opportunities for the highest physical, mental and moral development of which he is capable; and the church must assume the duty and obligation of providing religious education to the children of all the people, for the welfare of each individual soul, and for the preservation of our most cherished institutions.

The Outlook for Christian Education

Walter S. Athearn

Dean of Boston University School of Religious Education and Social Service, and Chairman of the Committee on Education of the International Sunday School Council of Religious Education.

IF I WERE to select a text as a point of departure for the development of this subject, I would choose that single sentence, "And I. if I be lifted up from the earth, will draw all men unto myself." I believe this sentence contains the entire philosophy of Christian education.

We once defined education in terms of knowledge. We believed that the educative process consisted in the mental assimilation of certain quantities of subject-matter. We now define education in terms of behavior. There is a very true sense in which we can say that education is the introduction of control into experience. Any act from which one gains future control is an educative act: and any act from which one does not gain future control is a non-educative act. It has been said that most people are so foolish that they learn only by experience. But most of us are so foolish that from a large part of our experience we do not learn, but from those acts of ours from which we gain future control we get what little education we possess.

Having defined the educative process as the introduction of control into experience, the educator at once turns from the question of definition to the question of method. He asks: "By what methods can control be introduced into conduct?"

We were once told that all progress came into the race by means of rehearsals. The schoolmaster's motto in that day was "Practice makes perfect." In harmony with this theory, penmanship was taught by the rehearsal method. The old-fashioned copy-books had a steel-engraved copy at the top of the page. The pupil's first line was a fairly accurate copy of the perfect model at the top of the page. Into the pupil's second line went the imperfections in his own first line. Into his third line went the imperfections in his own first and second lines, and, as the pupil wrote down the page, his writing grew poorer and poorer. If you will examine one of these old-time copy-books, you will find that the poorest writing is at the bottom of the page.

The public school teachers finally discovered that much writing does not make a good writer; much reading does not make a good

reader. When they made this discovery the method of teaching penmanship was changed. Those schools still using copy-books have the copy printed on a narrow slip of paper, which is fastened to a string running down the page in such a manner that it can be moved down the page as the pupil writes. The pupil writes his first line, following the perfect copy. Then the copy is moved down to cover his own imperfect copy, and again he copies the perfect copy. And so he writes down the page. If you will examine a copy-book written after this manner, you will find that the poorest writing is at the top of the page. It is not practice which "makes perfect," but practice under criticism, practice under direction, practice under the stimulation and pull of a great ideal.

I think this is why we are exhorted not to neglect the assembling of ourselves together on the Lord's day, not to absent ourselves from the mid-week prayer service, or to forsake our daily devotions and other "means of grace." We are, by this means, to pull down our copy each day and live each day in the presence of our perfect copy.

At a later date, we are told that the progress could come into the race only by an accidental adjustment of the individual to its environment. This was when we were hearing so much of natural selection and the survival of the fittest. Every organism, so runs this theory, has a certain amount of surplus energy. If, by accident, the surplus energy is expended in the direction of a favorable environment, the organism will live, and will be said to have been selected by nature for survival; but if, by chance, the surplus energy expends itself in the direction of an unfavorable environment, the organism will not survive, and will be said to have been selected by nature to die. This doctrine of natural selection has had a profound influence on educational practice.

Most of us are evolutionists today, but few of us would attempt to account for the progress of the human species on the basis of accidental adjustment to a shifting environment. An entire restatement of the evolutionary hypothesis has been made necessary by investigation since the days of Darwin and Spencer. In recent years men have been studying mind as these early investigators studied matter. We are coming to see that human consciousness, by whatever process it entered the evolutionary series, presents facts which cannot be explained by any preceding level of racial development. When consciousness came, organic adaptation to environment was supplanted by conscious control of environment, and man came to have dominion over all the earth.

Progress in the human species will not be secured by the accidental

adjustment of a biological organism to a favorable environment. Progress in the human race will come in the future, as in the past, through two agencies—the prophets of the race and the teachers of the race. The prophets hold up before the race the great racial ideals, and the teachers of the race rehearse the childhood of the race in the ideals for which the prophets stand, and thus hand over to the future the prophetic visions. The prophet and the teacher are the agencies which jointly and co-operatively can bring progress into the race.

What One School Believes

One of the most influential, and certainly one of the most vociferous, educational doctrines of our day is woven out of pragmatic philosophy and functional psychology. It believes in the old and generally discarded theory of evolution which asserts that every stage in the evolutionary process is fully accounted for by a preceding stage; thus it would hold that there is nothing in human consciousness which is not fully explainable on the plane of animal consciousness. This school, therefore, studies biology, physiology, neurology and sensations, instead of consciousness, and the method of introspection is supplanted by mechanical attempts to measure neural reaction. Religion is rooted in *biology,* not in *psychology.* To this school the child is not born with a soul, but it sprouts a soul at about the same time it sprouts a mustache and from the same source. The child is not a human being, but a "candidate for humanity." A soul is simply *a construct* which is produced like a callous on the hand, as the result of the function of a biological organism against its environment.

Over against this school of extreme functionalism there is today another school which includes many of the leading American educators. This school believes that "consciousness is not the mere byproduct of organic adaptation." It holds that consciousness can not be adequately studied by means of a formula borrowed from the realm of animal evolution. It believes that psychology can never become a science until it turns away from impressions and sensory details and recognizes that the inner processes of conscious organization so transform sensory elements that there is in sensation little of value to the student of consciousness. This school will study biology and evolution, but it will not depend upon biology for its formulas.

This school distinguishes between an animal organism instinctively reaching out for food and a person consciously setting ends for himself and adjusting himself and his environment to these ends.

This point of view stresses the social nature of consciousness, and it roots religion in *consciousness,* not in *biology.* Man does possess a biological background, but he also possesses a social consciousness which enables him to transcend his environment and have dominion, not only over the earth, but also over his biological background.

Consciousness is a creative factor in experience. From the moment of birth it is active in the control of environment. The child's first cry is a protest against environment. Its first percept is an attempt to organize and explain experience. The educator of this school will not attempt to breed up a race by any system of eugenics; he will not attempt to improve a race through euthenics or a scientifically controlled environment. Neither the biological sciences nor the social sciences are adequate to save a race. The educator will use both, but his point of attack is neither biology nor sociology; it is psychology. The educator deals directly with the human soul.

Another theory which has had wide currency in the field of religious education, especially, remains to be noted in this brief survey of current educational doctrines. This is the theory of racial recapitulation. This theory holds that every individual of a species, from the moment of its inception to its maturity, passes through or recapitulates the adult stages through which the race has passed in its entire evolutionary history. Before birth, the human being is said to pass through various lower-animal stages. He is born just an animal, and must be allowed to live a normal animal life until he has evolved into a savage stage. Then he must be given a normal savage life, savage games, savage imagery, the scalping-knife, trapping, scouting, etc., until he develops into the Greek stage. Then his plays, games, religion, should be those of the adult Greeks in order that he may normally pass through this stage and enter the Roman stage. By the same process he should be passed on to the Germanic, Elizabethan, Puritan, and, finally, to the modern stage of the Initiative, Recall and the Referendum. This theory builds its curriculum on the basis of racial epochs. Time will not permit the enumeration of the many fallacies in this theory. It is almost entirely abandoned in the public-school field; but a large percentage of the boys' work in the churches and Christian associations of this country is still based on the doctrine, that a boy is a non-religious animal, passing through his "stages" and developing into a human being. Chief among the fallacies in this theory are its violation of the well-known laws of habit and the doctrine of use and disuse.

A Quaker, hearing his boy swear, said: "Keep it up, Thomas, keep it up, until thee gets it all out of thee." But one can not curse profanity out of his system, and one can not remove undesirable instinctive traits by means of rehearsals. Instincts do no wear *out;* they wear *in.* Instincts are preserved to the race through expression; they tend to die out through disuse. The deeper seated and the more fundamental the instinct, the harder it is to remove. Habits based upon deep-seated instincts are the hardest to break. Smoking, for example, is based on the sucking impulse, and the man who smokes—*just hasn't been weaned yet.* The wise educator does not try to wear out undesirable tendencies; he tries to starve them to death through disuse.

Instincts Are Preserved Through Expression

When I was passing through the period of pre-adolescent development, I found myself a member of a gang of boys in our village. I was in what our recapitulation friends call the "gang stage," when the gang instinct is supposed to develop. We know now, of course, that there is no such thing as a "gang" instinct. There is a budding, developing social instinct, which leads the boy to form his social groups, just as it leads his father to join his lodges and his political parties, and his mother to join the village woman's club. There is no more of a gang instinct than there is a lodge, club or political party instinct. The gang is a result, not a cause; hence the educator can determine the character of the gang. The formation of undesirable gangs in the community is an evidence of the underfed social nature of the children, rather than an evidence of the presence of some mysterious biological entity called the "gang" instinct.

One day this gang of which I was a member undertook to teach me the fine art of chewing tobacco. My father was a physician, but he had never taught me how many dogs an ounce of nicotine would kill. He had never shown me charts depicting the baneful effects of tobacco on the brain, lungs, heart, liver, and other vital organs. I had never seen tables of statistics showing the great economic and social disadvantages of using tobacco. But many a time I had heard my father tell my mother that, as far back as he could trace his family, he could not find the record of any one bearing the family name who ever used either liquor or tobacco, and then, with great feeling he would say to her: "How proud we'll be if our boys can maintain the family record!" As a little tot I used to straighten up and say to myself: "Well, he can count on me. I'll be an Athearn." That day, when the

boys of the gang tried to teach me to chew tobacco, they threw me down in the dust of the village street. Several of the boys held me while one boy, bigger than the rest, rubbed a plug of tobacco across my teeth. While this process was going on, with jaws closed as with the set of death, I said to myself, "Well, they can kill me if they wish, but *I won't open up.*" And why did I not open up? Was I the gang's boy? Well, not *that* gang's boy. I belonged to another gang. Over the shoulder of the big boy with the plug of tobacco I could see, in my mind's eye, my father, looking on; over his shoulder I could see my grandfather; over my grandfather's shoulder I could see my great-grandfather. I could see a row of Athearns from myself reaching clear back to Adam, all looking down to see whether or not I would maintain the Athearn ideal. When the church and the home can stamp proper ideals upon the consciousness of the child, it will be possible for the child to go out into the world, but not be "of the world."

It is this capacity for control in terms of internal imagery, ideas and ideals that distinguishes the man from the lower animals. When a fly bites the cow, the cow just has to kick. When the cow kicks the bucket it is unfortunate, but it is not immoral. The conduct of the cow is determined by external stimuli. Its nervous mechanism has to respond, like an alarm-clock, in definite ways to external excitation. But if the cow had the power to hold in its mind the imagery of a good cow, and if it had the power to control its conduct in terms of this internal imagery, then the cow would have moral responsibility. When the fly would bite the cow, the cow would inhibit the tendency to kick, square its conduct with its ideal cow, and turn around and do a kindness to the fly.

Prophet Responsible for Racial Ideals

Character consists in the ability to hold an ideal in consciousness and to control every act of every day in terms of that ideal. The educator must know how to deal with this capacity for internal control. The prophet is responsible for racial ideals. It is the teacher's business to implant these ideals in the minds of children, and so to rehearse them in these ideals that they shall be realized in racial experience.

Suppose, for example, that the prophets of a race should see a vision of man from whom the fighting instinct had been removed. How would the educators proceed? Remember, please, I am not raising the question as to whether the fighting instinct should be removed from the race. But, granted that it had been determined to

remove it, the educator would have to do three things: (1) Put the ideal of peace into the inner consciousness of the children of the race. (2) Eliminate from the experience of the child all things that tend to stimulate the fighting instinct. This would remove such games as boxing, football, and other personal-contact games which stimulates the fighting instinct. (3) Throw around the child an environment which would develop his altruistic and co-operative impulses, thus substituting for these things that make *rivals* and *victors,* positive rehearsals in those things which make *comrades* and *brothers.*

If fighting ever gets out of the race, it must die out *in the presence of the ideal of peace.* It is so of every element which is not handed on to future racial experience. The educator gives the rising generation positive rehearsals in the elements which enter into the prophetic vision, and he lets all other elements drop out of the race through disuse. And thus progress comes into a race through the co-operative efforts of the prophet and the teacher.

I have defined education as the introduction of control into conduct, and I have tried to show that control of the human being must be in terms of internal ideals, instead of in terms of a blind, biological adaptation to external excitations; in terms of a capacity to live up to ideals, rather than adjustment to environment; *standardization,* rather than *adaptation.*

I now wish to define religious education as the introduction of control into experience in terms of a great religious ideal. If the religious ideal should be that represented by Buddha, and the child should be taught to control every act of every day in terms of Buddha, it would receive a Buddhistic religious education. If the ideal be represented by the teachings of Mohammed, and the child should be taught to control all his acts in terms of this ideal, he would receive a Mohammedan religious education.

What, then, is Christian education? Christian education is the introduction of control into experience in terms of Jesus Christ. And the Christian educator has but one task, and that is so to present Jesus Christ to the rising generation that every act of every day of every person will be performed in harmony with His holy will. There may be such a thing as evangelism that is not educational, but there can be no such thing as a Christian education which is not evangelical. The whole purpose of Christian education is to unite the life of the child with the life of Christ, and so lead him to be one with the Father. The Christian educator determines all his methods and selects all his material with this one end in view.

I am asked to discuss the outlook, in North America, for a system of education which proposes to teach Jesus Christ to all people, boys and girls and men and women. In the development of the aims and objectives of Christian education there are at the present time six pressing problems.

Six Present-day Problems

1. *Organization.* The first is the problem of organization. This convention will be notable because of the inauguration of an *experiment* in organization. We are just now where the American colonies were at the close of the Revolutionary War. They knew they must work together—that they had common interests—but they did not have the machinery for co-operative activity. Two parties arose; one believing in state sovereignty and a weak confederation of states; the other advocating a strong federal government with the guarantee of state rights.

We are now debating the question of *denominational rights* versus *interdenominational authority.* There are two parties among us. One which stresses denominational rights and one which stresses interdenominational co-operation. If we can be kept working together long enough we will gradually evolve a form of organization which will meet the desires of both parties. Each party believes there is some virtue in the other party. As we work together, (and we must let nothing pull us apart) we will find that the virtues of both parties will come to be incorporated in a great unified organization that will adequately meet the needs of all.

But the problems of organization, whose solution we are beginning here today, must be reenacted in every village, hamlet, and countryside in the days that are just ahead. Here is the point of greatest danger. Voluntary leaders, untrained for the task, will be asked to construct local organizations. Many mistakes will be made, much wise generalship will be demanded, and much, very much, forbearance and Christian charity will be required. The question, in last analysis, is: How can a local community provide adequate religious training for all its citizens and still preserve inviolate the principle of complete separation of church and state and the distinctive contributions of different religious bodies. This problem has never been solved before. The democratic state has created, in the public school system, a piece of machinery which can be depended upon to hand on from generation to generation the intellectual, social and industrial achievements of the race; but we

have not had an equally efficient piece of machinery with which to hand on from generation to generation the moral and spiritual achievements of the race. That new machinery we now propose to build. It will be a long, slow, laborious process. It will require an army of highly trained administrators and cost vast sums of money. It will call for martyrs who are willing to give their lives to establish and maintain it. The building of an organization which will reach every child in North America, and which will be able to carry a system of Sunday and week-day schools, attended by millions of pupils, taught by thousands of professionally trained teachers, and supported by an enlightened Protestant public sentiment is a challenge such as has never before been offered to Christian leadership.

2. *The Scientific Method.* The application of the scientific method to religious phenomena has much to offer to religion if it is remembered that there are fields of knowledge which can not be fully surveyed by the use of the categories of physical science. There are men who analyze prayer—separate it into its various psychic atoms and then deny that prayer has any identity. It would be as logical to analyze a drop of water into atoms of hydrogen and oxygen and then deny the existence of water or claim that water as such had no objective reality. It needs to be made clear that all reality can not be put into the scientists' test tube. *Christianity implies the truth of certain metaphysical and ethical theories and the untruth of others.* To scientific method there should be added the insight and the outlook of metaphysics. Current psychology of religious needs the corrective of a sound philosophy of religion.

Professor Henry C. Sheldon of Boston University, writing in the Princeton Theological Review of January, 1922, (Volume XX, No. 1.) propounded five questions to those modern writers who are claiming overmuch for the scientific method as applied to religious phenomena:

> Does psychology cover so large a province as to leave no truly distinctive field or function to philosophy?
>
> Is there good historic warrant for defining religion as the consciousness of social values, or as the recognition and pursuit of social values, thus leaving out of the definition all explicit reference to a felt friendship to a Higher Power?
>
> Have arguments for the existence of God so small a measure of cogency as is assumed by some exponents of the psychology of religion?
>
> Do psychological data involve any proper occasion or demand to negate the conception of positive revelation?
>
> Is there reason for believing that a religion can be made to

work successfully which ignores the idea of God and stresses simply a human striving for the good of society on an earthly theatre?

These questions suggest the fields of inquiry which must be entered by those who are wisely to guide the development of religious education. The scientific method must be mastered and used as one of the legitimate agencies of investigation and interpretation.

3. *Borrowing from Public Education.* Education has been an habitual borrower. It usually borrows heavily from the current science of its day. In the days of Descarte it borrowed from mathematics. In the days of Hebart it borrowed from physics. It is now borrowing its formulae from biology. Secular education has been but recently begun to do original work in the field of education. To borrow from it is to borrow from a source not highly trustworthy. It is too young to be infallible. Public education has studied the psychology of habit, the psychology of ideas and the psychology of attitudes, but it has not made any adequate study of the psychology of emotions, sentiments, prejudice, ideals and those conduct-controls with which religion deals. While there is much of public school technique that may be readily turned to the service of religious education, it is not correct to suppose that the training which will make a good public school teacher will make an efficient Sunday school teacher. *Religious education has a technique peculiar to the nature and ends of religious experience.* Religious education has, also, a *content* as well as a *technique.* The history, psychology and philosophy of religion; its literature, its organization and its development, etc., must be mastered through long and arduous study by those who would essay to speak with authority on the technique of religious education.

Much current educational theory is based largely on behavioristic psychology and pragmatic philosophy. It is materialistic and naturalistic in its implications. It roots all mental phenomena in biology and defines psychology as applied biology. God, according to this theory, is an algebraic x, having no objective validity within itself but being a mere symbol for values that have their only reality in the modified states of the nervous system. The literature of religious education is now shot full of project and problem methods and the entire vocabulary of instinctive, biological adjustments borrowed bodily from a present-day public school theory.

Before the time of Darwin, biology was in bondage to mechanics. All phenomena were explained by categories derived from a study of inorganic matter. Darwin demonstrated that there were laws of growth

and activity in the biological realm which could not be adequately explained by the laws of physics and mechanics. Darwin freed biology from mechanics; but biology had scarcely gained its freedom when the followers of Darwin projected the formulae of biology backward into the field of mechanics and forward into the field of human consciousness. Psychology is today in bondage to biology as biology was once in bondage to mechanics. Some one must do for psychology what Darwin did for biology. Psychology must be set free from biology. It is as futile to attempt to explain the phenomena of human consciousness by categories derived from the realm of biology as it was in Darwin's time to attempt to explain biological data by formulae derived from the study of inorganic matter. The religious educator must help to free psychology from its bondage to the biological sciences. The religious educator must be a *producer,* a *constructive thinker,* not a parasite feeding on paraphrases from current public school literature.

4. *The Development of the Public School System.* The Protestant Church thrives on intelligence. It fosters all means of disseminating knowledge and culture to the masses of the people. Likewise the democratic state depends for its perpetuity on the intelligence and moral integrity of its citizens. The democratic state is developing a system of free schools which will give to its citizens the common knowledge, skills, attitudes, and ideals necessary to guarantee the preservation of democratic institutions. The *average* citizen of the near future will have the discipline and the knowledge which represents the training of a standardized American high school. He will have been taught to think for himself, to analyze and evaluate experience on the basis of facts and basic principles. He will have studied biology, chemistry, physics, sociology, ethics, history. He will be the confusion of the demagogue in politics, for he can think for himself, and detect the errors in the thinking of other people. This average citizen will be the product of the *universalized high school* of the immediate future. The curriculum of this high school will have at its core the social sciences. Each community will be a little democracy and each schoolhouse will be the capital of the community. The public school will be a training center for social control. Each child will have a "way of life," a theory of society. The schoolmaster who determines the social theories of the childhood of a nation and furnishes the common knowledge upon which a nation depends for its social solidarity, will, in a very true sense, determine the destiny of the nation. Is it any wonder then, that the developing public school system should be presented as one of the problems of those people who are interested in

the religious education of the nation? It is not clear that the church must be prepared to present its message to an *educated* citizenship? Its teachers, and preachers must themselves, be educated. In a typical American state, 200,000 pupils sit each Sunday in the presence of a Sunday school teacher who has not gone beyond the tenth grade in the public school. In that state the average Sunday school teacher is a married woman, thirty-seven years of age, with two children. She has had but eleven years of schooling and no training for the task of religious teaching. She joined the church twenty-two years ago. She brings to her class each Sunday the background of scientific and social training represented by the American high school of a generation ago. Three out of every four pupils that enter her class at twelve years of age drop from both Sunday school and church before they are eighteen years of age. Is it any wonder that religious fanaticism can sweep through a land whose religious teachers are so poorly prepared to present the great facts and concepts and experiences which constitute the religious life? And is it any wonder that so small a proportion of the educated people of our American communities are not actively interested in the church?

It is clear that unless the church can present religion to *educated* people the conduct of the citizens of the future will not be motivated by religious ideals. The call of an educated citizenship to the church of the immediate future is for an educated leadership which can present religion in such a manner as to meet the deepest needs of men and women whose minds are trained in the disciplines of a democracy's schools.

5. *The Tendency to Substitute Technique for Content.* A fifth problem is a well market tendency to ignore content as we came to recognize the place of methods and organization. Organization and methodology are valuable, but they are secondary. *The world can not be saved by pedagogy alone.* It can be saved better with pedagogy than without it, but pedagogy itself is a secondary consideration. There must be courses in the Bible, philosophy, psychology, comparative religion, church history, ethics and kindred subjects. There is a *subject matter* of religion. The religious teacher must have a clear conception of the relation of religion to science and of religion to ethics. The great concepts of religion must be made the common property of all the people. The average Sunday school teacher does not possess this information and for this reason religious fanaticism and religious vagaries spread rapidly. There are certain fundamentals of Christianity which are essential to the development of religion among

the people and these fundamental elements must be mastered by all the children of all the people. Pedagogy is an instrument to this end.

6. *The Problem of Voluntary Leadership.* The important task of teaching religion to the American people is intrusted by the Protestant churches, in large measure, to an untrained, voluntary body of teachers and officers. The general theory is that any one who has good character can teach Christianity, even though they themselves can not formulate its cardinal principles. The typical American Sunday school teacher fills three church offices from time taken from business or domestic duties. These faithful teachers have the highest motives, but they are, for the most part, ignorant of both the content and the methods of religious education. An army whose success depends upon an undisciplined soldiery is certain of defeat. Just as certainly is the cause of Christian education sure to be defeated unless its voluntary workers can be made more efficient. I suggest three things which are essential to the safe use of voluntary workers in religious education.

a. The establishing and maintenance of a minimum standard in content and method as a perquisite for all teachers and officers in religious schools.

b. Close supervision of all voluntary workers by technically trained and salaried supervisors.

c. The development of a professional spirit in salaried and voluntary workers.

If the voluntary system is to be preserved some such steps as the foregoing must be taken to protect the children of the nation from spiritual malpractice.

Constructive Forward Steps

1. *Endow Research in Religious Education.* A great movement like religious education can not afford to make mistakes. It should be sure of its facts. Great research laboratories should be richly endowed to foster investigation in this field.

Medicine, sociology, industry, all have their great laboratory and experiment stations. I know of no college or university in North America which has ever begun to endow research in religious education. Doctors, bankers, business men cannot afford to base their methods on guesses or mere sentiment. They must have the facts. Religious education will make little progress until it bases its processes on accurate and full data.

2. *Redeem the Church College.* The next step is to redeem the

church college, Mark you, I said, *redeem* the church college. Church colleges are now a part and parcel of the public schools and they are practically dominated by the interests that control the public school system. We must return them back to the service of the church. * * * Church colleges do thirteen times as much for the training of public school teachers as they do for the training of religious teachers. Moreover, our church colleges have failed to recognize that they have a distinct contribution to make to the church. The departments of philosophy in a Christian college should give to all students a philosophical interpretation of the ideals of the Christian religion, so that whatever philosophies may evolve out of the sciences taught in that college, they will all be seen in the light of the philosophy of Christianity.

Why do we have a social unrest now? Why was it necessary to create social service departments in denominational boards? Because the denominational colleges have not recognized that their contribution was to give to the leaders of this country through their sociology departments the social program of Jesus Christ.

Denominational colleges have failed as teachers of Biblical history and literature, and the nature and structure of religion, but their most lamentable failures have been in their departments of philosophy and ethics, and in their departments of sociology.

When the departments of these colleges come back to their task, we shall have a leadership that will solve these great problems, and we will not be battling to give the church a social program or to square the findings of science with the claims of religion. The church college will solve this problem. Now, let us call the church colleges back to that task, or put them out of business!

3. *Create a System of Leadership Training.* The third step to be enumerated, but in my judgment the first to be taken, is the creation of a system of leadership training which will draw into the service of the church of each generation any army of its most capable young men and women and train them for professional and voluntary service as teachers of religion. This will include a system of teacher training in local churches and communities, institutes, summer training schools, departments of religious education in church colleges, graduate schools for research and advance courses in religious education.

4. *Develop a System of Week Day and Sunday Schools of Religion.* These schools should teach every child and be coordinate with and supplementary to the public schools.

5. *Create an Organization and a Supervisory Force Which Will Reach Every School and Every Child.* This system would constitute a unified system of Protestant Christian schools for North America.

6. *Arouse a Sleeping Church to the Necessity of Taking These Steps.* Launch a crusade in the interests of religious education. Convict the church of the sin of the spiritual neglect of its children and youth.

The Outlook

Seven out of every ten children and youth in America under twenty-five years of age are unreached by the educational program of any church, either Jewish, Protestant or Catholic. The Protestant church has not taken seriously the task of Christian education. The revelations of appalling spiritual illiteracy have startled religious leaders into renewed zeal for Christian education. We have been asked to chart the course and state the outlook for this movement. In reply, we have defined Christian education by setting it over against current educational theories; we have enumerated the chief difficulties which will beset the course of the new movement; and we have catalogued some of the forward steps which should characterize the program of religious education in the days that are just ahead. It remains for us to predict the chances of success of a movement which is without a competent leadership, with little experience in scientific educational administration, with latent but largely unused resources for leadership training, and with a church which still goes its easy, sleepy way while seven out of ten of the children of the country pass its doors and are totally unreached by its ministry.

From an intimate contact with this movement for the past decade I feel like predicting a glorious future for it. (1) The teachers are desperately in earnest and ready for leadership. (2) The leaders are ready to face their stubborn problems together. (3) The machinery for co-operative effort is in process of formation. (4) There is a potential support for this movement which awaits only the evidence of a unified and competent leadership. (5) The wane of moral laxity and crime has emphasized the need of a new program of religious training. (6) The revival of interest in education for democracy has called Protestantism into a new defense of the public schools. (7) Behind the many mistakes which have marked the work of the past two decades to professionalize the field of religious education there has been a great religious passion. The mistakes have been incident to the development of a new science. Already there are many assured and dependable results. (8) The leaders of this movement have the spirit of the Christian Martyr.

Recognizing how unprepared we are for the way ahead, we must march forward now. A great national interest demands a national program of moral education. It will either be furnished by the state or by the church. From every hand there come evidences that the Protestant churches of North America have already accepted the challenge, and we are to witness a veritable renaissance in religious education which will revitalize the church itself and guarantee to every child his spiritual birthright.

A Program for Religious Education

W. W. Charters

RELIGIOUS education is directly interested in the present educational research movement. It is vitally interested, partly because religion is so important, and partly because it is in the atmosphere of movements in general education. To religious education the same two contributions must inevitably be made. Religious education will become functional and adopt the aim of helping youth better to meet the problems of life. It will develop the machinery by which a functional point of view is embodied in practice in the church schoolroom. All that is needed to make the beginning is an adequately supported bureau of research and service which will bring from the field of general education the findings which have worked, and in its own field develop for itself those results which are needed for its own uses.

To make the value of such an agency quite evident I should like to outline a program for religious education.

The present difficulties in religious education are numerous. There is no unanimity of effort. Agencies such as the church school, the young people's societies, the Y. M. C. A., and the Y. W. C. A., have all built their courses independently of each other. They each teach what they think is best. Some truths are overstressed while others are understressed.

Another difficulty is found within each of these agencies. The church school, for instance, does not know exactly what it should teach. The lessons are selected without objective standards. The virtues and ideals which should dominate the Christian are not specifically determined. The standard for selection of material is that of covering the major portions of the Bible once in eight years. *But the standard of selection should, on the contrary, be the covering of the problems, activities, and ideals, which the youth of this generation meet*

and will meet, and the Bible should be used for that purpose. Religious living as composed of religious feelings, ideals, and activities, is the functional end of religious education, and the Bible should be used in fullest measure to compass this end.

To meet this situation I purpose the following program:

Let us first determine the fundamental ideals to be achieved by Christian individuals. These include the *moral* ideals such as honesty, kindness, forcefulness, and service, and religious ideals such as obedience to the will of God. Such ideals are of paramount importance to society and to the individuals who constitute it. Without them humanity would destroy itself; with them it may achieve the stature of the superman.

It is imperative that the Protestant denominations have a clear-eyed view of what the ideals are for which they stand; in their schools they should find these ideals taught efficiently and forcefully. But to be sure that the ideals are taught they should be listed—not as creeds—but as ends to be achieved.

The second step is to determine the activities to which these ideals apply. As I understand a religious life, it is one in which the homely daily activities of life are carried on under the control of religious ideals. A religious man is one whose thoughts, feelings, and actions are dominated by religious ideals.

This means that a list of the common daily actions and problems of people should be made. The question is asked for little children: What are the tasks and problems of little children in which religious ideals may function? The answer is a list, consisting of such things as study, housework, errands, and games. Then a similar question is asked for youth and for adulthood.

The method by which this so-called "job analysis" may be carried on consists of investigations and conferences. The research agency finds the facts and turns them over to the religious statesmen for interpretation and decision. The findings are informational and not authoritative. If they are accepted substantially in full a concerted campaign may be carried on by all agencies against the common foes of ignorance, indifference, and immorality.

The third problem is to collect the best methods of carrying on these activities under the control of religious ideals. For this the Bible provides the chief sources of supply. Principles, methods, and the examples of men exist in abundance. Illustrations from child life, both religious and secular, and from the lives of religious heroes will

naturally be added until there is in the hands of the instructor the *best* collection of the *best* methods.

This material falls into two significant classes—informational material and conduct material. The informational material is used to teach the children *how to live* religious lives. The conduct material is used in *getting them to live* religious lives. The first tells how it is done; the second does it. Conduct material used in carrying across ideals into conduct includes such agencies as prayer, church attendance, participation in church activities, daily conduct in daily life, and so forth.

The methods of collecting these materials of instruction are similar to the methods used in the two preceding steps. Investigation and conference are to be employed, and once again the findings are informational, not authoritative.

When the material is collected it must be taught, and this calls for additional research. The material of instruction must first of all be arranged, according to stages of development, into such divisions as primary, intermediate, junior, senior, and adult. The ideals which appeal to each stage and the activities carried on must be selected and taught at the proper age and through appropriate material, with the final objective of modifying conduct to accord with religious ideals.

The material must then be distributed among the agencies of religious education. Upon which ideals and activities shall the church school, the daily vacation school, the young people's societies, and so forth, each concentrate? When overlapping is necessary is the duplication made on the right topics? Or are all the agencies needed? Should new agencies be developed to round out the instruction? These and other questions of distribution and emphasis must be met and answered.

In teaching the material, the amount of repetition that is necessary before an ideal is fixed in conduct must be determined and steps taken in accordance with the facts. Attention must also be focused on conduct rather than upon information. How to make children do what they know they ought to do is assuredly a subject for research.

There should be established a Bureau of Research and Service, in connection with the International Sunday School Council of Religious Education, whose primary business is to help existing agencies to carry on research.

The Genius of Protestant Christian Education

Norman E. Richardson

THE term Protestant, as herein applied to Christian education, is intended to designate those types of Christian education which are distinct from the system used in the Roman Catholic Church. There are two reasons why it is difficult to make this distinction. First, there are Protestant churches, the educational policies of which in some particulars, resemble those of the Romish Church. The Lutheran use of the parochial school and the Protestant Episcopalian use of the holy sacraments suggest points of similarity. Second, the wide variation in the educational principles adopted by the many Protestant churches, makes it difficult to select and describe those that are common to all. Nor does the subject assigned contemplate such a detailed, historical and doctrinal study. The purpose evidently is that of calling attention to those motives and methods in religious education which lie at the foundation of the cooperative enterprise undertaken by the organization under whose auspices this great convention has been called.

Under this limitation of the subject, we may say that the genius of Protestant Christian education can be studied to the best advantage from three distinct points of view: (1) its objective, (2) its method and materials, and (3) its motive. To understand these major aspects of the movement is to appreciate its most active forces and the general direction in which it is moving.

The Aim of Protestant Christian Education

As thus interpreted, the term Protestant may be used to designate an educational conviction that ecclesiastical institutions should be the servants and not the masters of humanity. The continued existence of any religious institution or sacred rite, even the Sabbath itself, can be justified only in terms of its service to man. *A church that exists at the expense of humanity has neither the moral nor the rational right to perpetuate itself by a process of religious training.* Any church that conceives its mission to be that of being ministered unto rather than that of ministering to the physical, vocational, avocational, and social needs of mankind is fit only for the institutional scrap-heap. It has become morally unfit to be an agency of religious education.

The aim of Protestant Christian education is not that of blindly perpetuating an institution that has outlived its usefulness, as above defined, and consequently has become a parasite upon society. In Protestant thinking, ultimate values are moral and spiritual. The ulti-

mate objective of its educational endeavor is human welfare, both individual and social, realized here on earth. Nor has it any purgatory to use as a fulcrum and fear as a lever to lift the motives of human conduct up onto the plane of righteousness.

Briefly stated and in terms of the individual, the aim of Protestant Christian education is the progressive reconstituting of the vital religious experience of the pupil, be he young or old. This developing religious life is seen in an ever increasing appreciation of mystical, rational, aesthetic, social, traditional, and ascetic values. With the personal and religiously motivated appropriation of such values as these, there comes a better understanding of one's own needs and capacities, together with greater control over subsequent religious development. All this means gradual approximation unto fullness or richness of spiritual life. Protestantism formulates its aim in terms of the present needs, the native and acquired interests, and the growing capacities of individuals. It has no sacerdotal manipulation which can take the place of the individual's own knowledge of the Word of God and of his active, intelligent faith in the realities therein contained.

But the aim of religious education may also be conceived in social terms. Protestantism cannot stand idly by and witness a civilization motivated by competition and individualism move on toward self-destruction. It is not content to perpetuate religious institutions in the midst of deteriorating ethical ideals. It is sensitive to the social, racial, industrial, civic, and commercial immorality of the present time. Its objectives include the individual in the midst of all such relationships. It seeks to make of him a force for the upbuilding of the social order as well as to furnish him with the most favorable social conditions for religious development. It conceives the spiritual life as one lived in conformity with the principles of justice, kindness, and cooperation. The greatest satisfactions of that life have their source in service to one's fellow men and not in the abundance of the *things* it possesses. It seeks to control conduct in every-day living, under present conditions, and not merely to arouse sentimental attitudes toward a future life, void of all social danger and responsibility.

Its Method and Materials

The aim of religious education, as defined above, suggests the genius for adaptation which has characterized Protestantism from the beginning. Its vigorous life and growing power is explained in terms of this fundamental law of biology. Any religious institution that is unable to adapt itself to the changes that take place in its environment,

that is, in the social process, becomes antiquated and useless. Modernism will be its perennial foe. Its traditions become increasingly burdensome and embarrassing. Forces are at work which tend to separate it from life. It has to resort to artificial methods to retain its place as a vital force. It depends upon anchors rather than upon propeller and rudder.

Protestanism is not thus handicapped. It recognizes the essential nature of the social process. It has faith to believe that only by losing its life in ministering to the changing needs of this process of human development can it find its life. Hence, with a minimum of embarrassment, it can change its methods and materials to meet the exigencies of advancing civilization. As a living process, it expects ever to have problems of adaptation. New situations do not fill it with alarm. Its genius is seen in its power of self-correction and adaptation, its power to survive as a levening factor in a society that is ever changing.

The operation of this basic law of adaptation is seen clearly in the attitude taken by the educational leaders of Protestant churches toward the scientific movement, toward modern internationalism, toward the industrial and commercial phases of our modern life, and toward socialism in its many forms. Materials and methods which were of great service and which were eminently suitable a generation ago are now being modified. To ignore the necessity of these profound changes is suicidal. To fail to take them into account in organizing and administering a national program of religious education is to make the largest success impossible. Protestantism is not an "as you were" institution nor is the Protestant program of religious education chained with fetters to interests that have had their day and have ceased to be.

The influence of the scientific movement is particularly noteworthy. The Protestant religious educator accepts, without embarrassment, the findings of the devout scientist. He knows that there is no conflict between science and religion, though, as Professor Bowne used to say, scientists and theologians who neither know nor stick to their own respective fields engage in frequent though harmless skirmishes. There is no basic cleavage between religious and secular education in this matter. Not all scientists are irreligious. Not all religious leaders are unscientific. *The best teachers in both fields are both scientific and religious.* The religious educator who ignores or discredits the scientific method belongs to a former age. If he desires sympathy and large social recognition while clinging to the position that the function of religious education is to warn young people against all scientific

hypotheses, including evolution, there is but one thing for him to do—namely: transplant himself to some pre-scientific age. Mediaevalism is his native habitat. The surviving remnants of the mediaeval ages are his only intellectual companions. They furnish his only constituency.

Protestant Christian education is directly dependent upon both science and religion. It is concerned with immediate causes, immediate results, and controlled situations. It also has a theory of reality, of ultimate causes and results which is consistent with the life and teachings of Jesus Christ. Its work is of such crucial importance that it does not dare to depend upon accident or ignorance or chance. It submits its processes to scientific investigation. In striving to perfect its technique it is not taking matters out of God's hand but rather is creating conditions in which God can work to the best advantage. Man and God working together scientifically produce the best corn and the best character.

In selecting the lesson material, this same recognition of scientifically accredited facts and principles, as contrasted with mere dogma, is necessary. There are pedagogical strata in the Bible which can be discovered and properly appraised only by those who have mastered child psychology. There is a historical development which constitutes the background of the religious development of the Hebrews. But only the historical scientist is equipped to understand and explain it. Protestant Christian education does not have its most luxuriant growth in an atmosphere of self-satisfied and conscious ignorance. It seeks the light. It does and always will have a considerable portion of its constituency of those who belong to the dogmatic emotional type. It will ever hold a substantial group whose sense of dependence makes it necessary for them to exalt the virtue of clinging to traditional sources of certainty. But even among these groups there is an intellectual alertness which is not found in the corresponding groups outside of Protestantism. Rationality does not furnish the only criteria by which the progressive reconstituting of religious experience, as found in the Protestant churches, should take place. Religion is more than any theory of religion and much more than logic.

On the other hand Protestantism is destined to hold a majority of those religious leaders who are intellectually alert. This large portion of its constituency absorbs without permanent embarrassment the results of reverently constructive criticism of the Bible, of religious institutions, and of all spiritual processes. Scientific results in the fields of psychology, education, sociology, and ethnology are incorporated into its materials and technique with as great readiness as the

nature of the program warrants. A certain passion for effectiveness stimulates the spirit of experimentation. *Protestantism is not afraid to make mistakes. In its educational program it would rather be effective than infallible.* It may hesitate to place the sanctions of religion upon the claims of all who pose as psychologists, educators, or sociologists. It will not soon forget certain unfortunate experiences wherein that which was supposed to be scientific was gathered up and included in religious faith. Religious educators are necessarily conservative. But in a scientific age those who belong to the Protestant group are increasingly open minded. For the most part, they are not disturbed or distressed when they find themselves in the presence of new truth.

The world can expect that the most fruitful research and experimental work in religious education will be done under Protestant auspices. *Upon us rests the responsibility of pioneering in this field.* The body here represented should establish and maintain a strong department of research and service in which, as Dr. Charter has suggested, the full resources of the scientific researches now being carried on in public education can be utilized. Such an undertaking would be in keeping with our best ideals and traditions.

The Motive of Protestant Christian Education

Religious education as conceived and practiced by the Protestant denominations here represented, conserves the evangelical motive. It has driving force. Its consecrated endeavors are ever turned toward a world whose only hope is found in Jesus Christ. That which is alien to the life, teachings, and as yet unrealized purpose of Jesus Christ is the object of its self-sacrificing reclamation. Its efforts are directed courageously and vicariously against what it conceives to be the enemies of the Kingdom of God as well as toward the constructive upbuilding of that Kingdom. The evangelical motive can find expression in a program of religious education as well as in a program of revivalism. Many an intelligent teacher considers herself to be an educational evangelist. Methods may change but the motive abides unchanged. It is this evangelistic passion that explains the resourcefulness and adaptability of Protestantism in its war upon sin. Love will find a way. The same church can use several methods to achieve its ends. Like Paul it stands ready to use all means which prove to be effective.

For those whose religious development has been false, conversion is recognized as the first of a series of steps all of which are essentially

educative in character. The primary motive in the work of the religious teacher is a desire to bring about such changes in the religious experiences of the pupils, whether children or adults, as will lead to a religiously motivated appreciation of mystical, rational, traditional, aesthetic, social, and ascetic values. He recognizes individual variation in conversion. Educationally considered, there are at least six types of conversion: (1) from a self-indulgent to a self-sacrificing attitude motivated by loyalty to Jesus Christ, (2) from a selfish and anti-social attitude to one of social mindedness, born of love of God, (3) from indifference to beauty and harmony to an ardent appreciation of the beautiful as being God's handwork, (4) from irreverence or disrespect toward the ancient and sacred institutions of religion to a cultivated sense of dependence upon and trust in them, (5) from ignorance of and indifference toward the accredited facts of religion to an active interest and desire to become well informed, (6) from a coldly, critically objective bearing toward spiritual realities to a warmly personal and intuitively appreciative interest in them. Such are the types of initial changes that take place when one is born anew in the classroom under the influence of a teacher who is motivated by the evangelistic passion. Such are the major types of transformations that result when the pupil substitutes for all unworthy loyalties one supreme loyalty to Jesus Christ.

Since the world war, the maturing genius of Protestantism is being revealed in a spirit of toleration and mutual reverence that characterizes all inter-denominational relationships within the Protestant group. We know now, that the divisiveness of Protestantism is but incidental to its genius for laying hold of truth in a vital, direct, and personal way. It is a by-product. Protestant denominations will ever be as numerous and as varied as the dominant characteristics of genuinely personal religious experience and the exigencies that arise in the free, historical development of religious institutions. The necessity of stoutly maintaining different points of view flows directly from freedom and desire to worship God according to the dictates of one's native and acquired responses to religion. In the early enjoyment of this freedom, different scales of values are inevitable. Indeed, they may be over-emphasized. One group will hold as fundamental that which another group may deem of but secondary importance. Wherever there is sincerity and depth of conviction there will be difference of opinion.

But as the genius of Protestantism ripens in the presence of the social, industrial, and political exigencies of our national life, its

various branches acquire clearer insight into what constitutes the essentials of the Christian faith. There is a fresh discovery of the common elements in all Protestant faiths. There is a corresponding lack of emphasis upon non-essentials. It is scarcely possible to find a denomination that still clings to the old fallacy that it has a monopoly upon revealed truth, upon divinely accredited spiritual life, upon the holy sacraments, or upon a God-consciousness that gives personality its highest integration. *The idea of monopoly in religion is incompatible with this maturing genius of Protestantism.*

With this increasingly intelligent and loyal attitude toward the common and fundamental elements, there comes a greater readiness to cooperate in religious educational projects. Community and national needs are more clearly ascertained. Simplicity and effectiveness of educational procedure are more easily realized. This convention is significant in that it represents an actual experiment on an international scale, in the federation of the religious educational resources of thirty-three denominations. It is truly significant that the motive of cooperation should be found in such widely distributed areas. *The plain fact is that the religious educators of these branches of Protestantism care more for the saving of civilization now hanging in the balance, than for the perpetuation of distinctly sectarian institutions.* There is here a passionate devotion to the cause to which our common Lord gave his life. This devotion dominates all other considerations. This movement has gathered within its ranks multitudes who have the vicarious motive of Jesus Christ, who stand ready to give their lives cooperatively a ransom for many.

For centuries, Protestantism has had a vision of its ultimate objective. It has sought to realize a social order dominated by peace, goodwill, mutual toleration, and the spirit of service. The Kingdom of God concept possesses an inherent and abiding charm and fascination. But this vision has not included the efficient means whereby it is to be realized. We have known what to do. We have not known how to do it. We know now that a program of preaching alone, no matter how sincere and eloquent, is not capable of eradicating the institutionalized individualism, the commercial competition, the general egotic emphasis which has become entrenched in our modern life. Gradually there is dawning upon the Protestant churches the fact that *a program of religious education that is absolutely loyal to the life and teachings of Jesus Christ and to the Bible is an effective means, and the only effective means, of saving civilization.*

With this as a growing conviction, a new group of powerful mo-

tives is being released. Hope supplants discouragement. Cooperation is spontaneous and sincere. Self-reliance is quickened. With God's help, this program of religious education can succeed in bringing in the new social order for which Christ yearned. Reliance upon some cataclysmic intervention of supernatural powers is unnecessary. With our Lord we say it is first the blade, then the ear, and finally the full corn. *The Messianiac hope, reenterpreted to meet present-day needs grows brighter as this movement gains strength.* There is here a confluence of emotions which promises much for the immediate future. As yet we have only a faint notion of the spiritual vitality of this movement. The moral, educational, financial, and religious resources of Protestantism are being made increasingly available. And these resources of approximately 75,000,000 in the United States alone, are adequate for the complete Christianization of America!

The Church and Religious Education

W. Edward Raffety, Ph.D.

THE church must face the present conditions in our American life. The world war did not give us new sins; it did accelerate the old ones. We are in the midst of social and economic unrest, a crime wave, the divorce record, the widespread use of drugs and cigarettes, the constant clash of capital and labor, the ever widening chasm between the very rich and very poor, the misunderstandings, the despicable attitude toward child labor laws, bad housing conditions, profiteering in rents and household necessities, such as clothing, furniture and fuel, the breakdown of moral standards in many homes, millions of illiterates and millions of unchurched, the general mania for amusements and money madness and the shameless spirit and attitude toward prohibition. These are only a few of the conditions the church must face. Can America exist half Christian and half pagan? Will our American democracy be the colossus with feet of clay?

These conditions challenge the church. The only way the church can meet this challenge and permanently change these conditions is by an efficient nation-wide system of church schools. This does not mean that religion must be taught in the public schools, nor does it mean that the churches establish church parochial schools. It does mean a nation-wide system of church schools that will parallel but not paralyze the public schools, that will supplement and not supplant.

In such a system of church schools there are five essentials and five great objectives.

ESSENTIALS:

First, An American or International Association of Religious Educators. The nearest approach to this Association is the International Council of Religious Education here assembled at this Convention, made up of salaried and volunteer workers vitally interested in religious education. Keywords indicative of the business of this big co-operative enterprise are: investigation, evaluation, formulation, standardization, correlation and cooperation, experimentation, and administration.

Second, A great army of officers and teachers trained and supervised.

Third, An American or international curricula of religious education, making provision for graded instruction, graded expression, graded organization and administration; all of which must be comprehensive and elastic.

Fourth, More time for Sunday, week day and special sessions for religious instruction. The church must reach more children and young people with the Christian message, give more and better religious instruction for the sake of conduct, worship and service. The church must make religion so winsome and wholesome for the child and youth that he feels that his life is incomplete without it. The children must be helped to attain and maintain religious attitudes and habits. The church must teach and live a dynamic religion. The church must drive every selfish usurper from the throne of human life. The church must Christianize not only the individual but the whole of life. The church must make the best things in educational theory the willing and efficient servants of religion. The church must standardize its educational task. The church must create citizenship that will accept the righteousness of God as the law of the land. The church must discover and train leaders for the Kingdom's enterprises.

Fifth, Educational Buildings and Equipment.

THERE ARE FIVE GREAT WORTH WHILE OBJECTIVES:

First, A deposit of a body of Christian truth in every life. Thinking, feeling, willing and doing must be Christian.

Second, The acceptance of Jesus Christ as a personal Saviour.

Third, The formation of Christian ideals of character and conduct.

Fourth, The expression of Christian life in unselfish service.

Fifth, The recognition of the Lordship and leadership of Jesus Christ.

Methods of Teaching

J. S. Armentrout

BEFORE we undertake any particular study of method there are certain fundamental principles of teaching that must be studied and understood. This will be necessary for any teacher who desires to fit himself for really successful work. These principles are:

I. The aim of the teacher's efforts. It is of the utmost importance that the teacher clearly define that which he hopes to accomplish. Two such aims are generally thought of—

(a) The filling the mind of the child with facts. This assumes that the child's mind is empty to be filled with a certain amount of knowledge. This aim forgets that merely to possess a group of unrelated, undigested, unfruitful facts is not to be educated. It must not be forgotten, however, that the teacher must always strive to see that the child gets a certain content of fact knowledge.

(b) Another view of the teacher's purpose is that it is to control and direct the development of the child so as to produce a Christian character. The teacher must continually be asking himself this question, "Does the child live rightly, now, in his various relationships because of my teaching?"

This aim, which centers teaching about the child and his development is one that is far more difficult of attainment and far more worth while.

The teacher who realizes this aim must "by information, inspiration and training develop the disposition and power to choose from within in a righteous way."

In accomplishing this aim instruction must be given a basis of knowledge on which to base choice—the emotional life must be considered and proper attitudes developed.

II. The teacher must know the child. This is his business if he is successfully to develop his character. He must know how the child thinks, his conception of God, his religion. The teacher, too, must know of the motives that inspire action and to which appeal can be made. As he seeks to develop character he will want to know "What there is on which to begin?" A knowledge of the child's instincts and capacities and when they appear will be essential to the teacher who would save time. He must know when to apply certain methods to develop desired aspects of life.

III. The teacher must answer for himself the question, "Is there a

pedagogy of religion?" He must come to know that spiritual qualities grow and develop according to God-given laws. These the teacher must know if he presumes to have a part in the character development of the child and on these laws he will base his method. As he attempts to answer this question he must also remember that life is not a series of water tight compartments but that religion and religious education have to do with all of personality.

The great laws on which the development of any part of personality rest are applicable in religious education.

On the basis of these discovered principles there are probably more methods than we have realized. Let us think of these methods in connection with a three-fold statement of our aim in teaching.

1. That the child has a sound knowledge on which to base choices. On reaching this the more common methods of teaching will be used. Some of these are "the story," "the discussion," "the question," etc. Especially the teacher needs to study the possibilities in questioning to learn how to ask questions in such a way as to fix knowledge in the child's mind in a usuable way.

2. That the child has formed the habit of making right choices. To do this the teacher must make use of the self activity of the pupil. This is absolutely essential in moral and religious training. It is in the development and use of methods for enlisting in a worth while fashion this self activity that the Sunday school has made one of its worst failures. The Sunday school teacher who would guide and motivate right habits of life must do it through the self activity of the pupil. In this connection careful study of service opportunities should be made.

3. The teacher must seek to have the pupil maintain right attitudes toward God and a method for developing these attitudes must be found. Here enters the project method, which would seek to guide a child through problems to an understanding of principles and the formation of habit needs to be carefully considered as to its possible value for the teacher of religion.

ORGANIZATION FOR RELIGIOUS EDUCATION

Organizing the Local Church

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THERE is no divinely authenticated form of church organization. The New Testament gives us no plan or pattern of organization. In the pastoral epistles bishops and deacons appear to be mentioned as officers of the local church. But already in the statement of these first details of organization we are on controverted ground. There is no plan or scheme of church organization that is to be preferred above another because it is particularly sacred.

What now is the church? It is a group of people alive unto God organized for the purpose of building the Kingdom of God in the earth. That is, it is a social organism, existing for social ends, the realization of the Kingdom of God. Its organization, just as the organization of a living being, should be functional. To the extent that the organization shows inability to serve the ends for which the church exists, it is ineffective and useless.

How is the church to realize its purpose of building the Kingdom of God? By what means is this divine task to be performed? This question has been answered differently in different ages.

Rapidly, the conviction is gaining ground that the chief method, surpassing all others in efficiency and in certainty of results, *is religious education.* This is the answer of the twentieth century to the question of the ages.

The church, of course, has other important functions, none of which should be minimized. It must give due place to pastoral ministry, to social service, to the meeting of all the varied needs in the lives of its constituency. Without disparaging any of these important and necessary forms of ministry it is the conviction of our age—growing in depth and power and unanimity constantly—that the one sufficient and certain means of building the Kingdom of God in the earth is the evangelism of education.

There are certain determinative principles which should hold good for churches of all sizes, in all kinds of situations, where an organization is being formed de novo, or where an already existing organization needs to be reshaped.

Organization of the Church

As religious education is the most important single function of the church, the church should be organized for educational efficiency. The local church in modern times has not thought of itself as an educational institution. It has been willing to leave general education to the public schools and to leave religious instruction to the Sunday school. It has been content with public services of worship, with mid-week prayer services, and with a pastoral ministry interpreted in terms of shepherding the flock and of recruiting through revivalism.

The church is not organized as a school of religion for the exercise of its educational functions; it more or less loosely affiliates with itself a Sunday school to which it hands over its most important function: that of nurturing and instructing and training its own children and young people in religion. In how many churches do the superintendents and the teachers report to the church or to the executive board of the local church as the trustees report to the church?

The church is to function in the lives of people. It does not exist for its own sake. It is not an end in itself. It exists for the sake of people,—for the building of the Kingdom of God within them and by means of them.

What will the application of this principle of the needs of persons involve? First, it will require full recognition of the fact that needs of persons differ at different periods of life. The needs of boys and girls in early adolescence, for example, differ from those of little children on the one hand and from those of mature men and women on the other.

This principle will require a searching examination into aims and motives whenever new organizations within the church or in affiliation with the church are proposed.

There should be no detached units of organization. The separation between church and Sunday school is a serious defect which should be remedied. We may well question whether the subtle influence of the feeling on the part of many officers of our churches that the church is relieved of responsibility for the teaching of religion since this is committed to the Sunday school does not at least partially explain various elements of weakness and inefficiency in our teaching program.

There should be no organizations whose functions are competitive with those of any part of the church.

Are our churches organized in accord with this principle? The most casual consideration reveals that they are not. The average church has a multiplicity of loosely affiliated organizations with more or less clearly defined educational functions. The church of two hundred members is likely to have a dozen, in some cases, a score of societies, guilds, clubs, and what not. Articulation is almost wholly lacking. They are competitive in their membership appeals and in function. The result, as might readily be predicted, is inefficiency. In some cases, due to the element of competition, jealousy and hard feelings, the development of anti-Christian attitudes, grow out of the situation.

A unified program is one of the first essentials of efficiency. With detached organizations charged with responsibility for parts of the program one phase of the work may be highly developed while another may be conducted in an altogether weak and inefficient manner. Different parts of the program may represent contradictory and mutually antagonistic ideals, thus creating an impossible educational situation. A unified program is necessary, also, as regards Sunday and week-day activities. The tendency, which has been rather marked, to think of the Sunday school and of week-day instruction as separate and distinct is extremely unfortunate.

Subsidiary organizations within the church should conform to these principles. There is no justification for parallel or competing subsidiary organizations.

Work With Children

Minnie E. Kennedy

IF life be compared with a house, childhood is the foundation, youth the walls, and adulthood the roof. Each of these stages is of vital importance and there can be no complete life if any one of the three is neglected. In addition, the *order* in which these periods are cared for is of prime importance also. In organizing the local church for the work of religious education the foundation or childhood must receive first consideration and care.

In the work of organizing for the nurture of childhood it is necessary that there be a definite *aim.* What should be the aim of that organization which conducts the religious education of children? *To*

lead the child to know the Father and to express that knowledge in conduct.

This in its implications contains all of the processes that are involved in the religious nurture of children and in the final development of Christian character. All planning, all endeavor, are to be directed to the accomplishment of this objective.

Any one who has studied a child knows that the hope of education for the development of character is to *iterate* and *reiterate* the same impression upon the child until it becomes a permanent part of his thought and of feeling.

There is one agency that enters into the make-up of the local church, which *must* join hands with the other agencies that effect child life. Unless the *home* becomes active in formulating and administering this unified program the work of all other agencies will in large degree be nullified.

In addition to the aim and to the unification of programs and agencies, if success is to be attained it is necessary that all of the plans and materials employed be suited to the age group for which it is intended.

Work With Young People

Rev. P. R. Hayward

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IN that strategic period of plastic life between twelve and twenty-five years of age, there emerge four outstanding qualities and four corresponding needs; that is the first part of my speech, and the second is this: the extent to which the Christian church understands these characteristics and seeks to meet these needs, will determine the eternal destiny of the church on one hand and of the young life on the other.

On these two statements hang all the adolescent laws and the pedagogical prophets.

First—In that strategic period of plastic life between twelve and twenty-five years of age, there emerge four outstanding qualities and four corresponding needs. There is no particular reason why I should name as many or as few as four; in fact, they have been numbered all the way from sixteen to one, but I choose this morning to name four, and they are these:

(1) A maturing and solidifying of physical life and achievement, with a corresponding need on the part of the church for a program of

athletics, play and recreation, and this program looked upon, not merely as baits or traps to entice boys and girls into church where sermons and anthems can be squirted at them from ecclesiastical atomizers, but as capable of standing on their own feet as parts of a program of Christian character-building.

(2) The second outstanding characteristic of this period is a practical attainment of complete intellectual range and power, with a corresponding need, on the part of the church, that, in the content of its teaching material, it throw off its swaddling clothes of fear and superstition in facing the stark realities of life.

(3) The third is an expanding social nature, that comes with a maturing of those mysterious powers by which the race is preserved and glorified, with a growing desire on the part of the boy or girl to fit one's self into a social group, and with the pressure of economic necessity and of vocational choice; all this expanding of the social nature is accompanied by a corresponding need, on the part of the church, for a program of vital activity that will root in the soil of the social nature those habitual ideals and attitudes that will produce a full orbed citizenship.

(4) The enrichment—if it is to be enriched—of the religious nature, with an accompanying need on the part of the church for a program for young life that will interpret and demonstrate the wonder and winsomeness of wholesome and vital religion.

Second—The extent to which the church understands these characteristics and answers these needs will determine the eternal destiny of the church on one hand and of her boys and girls and young people on one the other.

The church has not done this in the past.

The most encouraging thing that I see in the life of the church today is the wonderful way in which she is rallying her enthusiasm, her intelligence, her capacity and her Christ-like passion for this task, and the program of the committee on education is shot through with this passion and purpose.

Work With Adults

Charles Darsie

WHY work with adults in the local church? When we solve this question we will have gone a long way toward the solution of all questions in the Adult Division. The great weakness in Adult

Sunday school work of the past has been the lack of definite objectives. We did not know how to go on our journey because we had no clear-cut conception of where we were going. The adult Division of the past has been largely a miniature church service, less formal than a preaching service, but scarcely any more educational.

The Adult Division should be so organized and administered that it will meet all of the educational needs of the church and the church constituency. Where churches have in addition to adult Bible classes other organizations of an educational character, it is highly desirable that the whole educational task of the church should be so correlated as to be complemental and not competetive.

At the present time we are confronted with a two-fold challenge. We are asked definitely to assume a responsibility for young people and children. The old slogan of the Adult Division was "to build a wall of men and women between youth and the door." In the old-fashioned Sunday school boys and girls had begun to think themselves too old to come. It was the suggestion that adults demonstrate by their personal attendance that no one ever gets too old to study the Bible.

Adults Are to Be Leaders

The new challenge is somewhat different. Adults are to cease to be merely a wall between the rest of the school and the door; they are to be comrades and leaders, they are to be sympathizers with the program of modern religious education, they are to make real investigation of both the needs and the possibilities of the church program for its youth and childhood, and in view thereof to assume definite support, moral, financial, and if necessary, executive and promotional of the whole enterprise.

The second challenge that comes to us is the challenge definitely to train the adult membership of the church to carry out the church's program. The world is waiting for a larger working force to take up in earnest the Christianization of its life. Too long have we depended on professional leadership to perform the whole task. The adult section of the church school must cease to be an audience and become a real educational enterprise to train adult specialists in Christian service.

The aims of the Adult Division as outlined in the standard set up by your Educational Committee are as follows:

1. Leading all members of the department to a whole-hearted acceptance of Jesus Christ as Saviour and Lord.

2. Enlisting as members all adults included within the constituency of the church.

3. Training in worship and enrichment of the devotional life.

4. Acquiring of fruitful knowledge with central emphasis upon objective Bible study.

5. Training for leadership and service and continuous participation of all members of the division in those forms of service to which they are best adapted.

You will observe that number 4 of the above list stressed the necessity of laying special emphasis upon objective Bible study. By "objective Bible study" is meant the study of God's Word with the special object in view of preparing for service in his kingdom. It is the exact opposite of aimless discussions of either the controversial or the insipid type. Objective Bible study means Bible study with an object. The word has teeth in it, teeth that grip and hold, that take the Scriptures out of the class where the scribes and Pharisees of our Master's day had them and put them into the program of a Kingdom enterprise. It is splendid to study the church at work in the Acts of the Apostles: it will be compelling to train a body of adults who will put the Book of Acts into the program of the church of today.

Make Bible Study Practical

There is a general feeling that Bible study is absolutely necessary to Christianity. This feeling is indeed correct; correct but not quite adequate. We have utterly failed to realize just why Bible study is necessary and how it can be made practical in carrying out the task that we have before us. Modern education has come to realize that the Bible is not an end but a means. God was not interested in making a book, but in saving a world. The book is God's method for saving the world.

Organization in the Adult Division must have three main characteristics. It must be simple so that the small school may organize as well as the large organization in the populous community. Too long have we overlooked the majority school of less than one hundred attendance.

Organized adult classes must not be allowed to complicate the task of education either by too strenuous rivalry or by overlooking that half of the adult constituency of the church that is now untouched and uninterested in the work of the class studying the uniform lesson.

The Adult Division must be democratic. There must be a superintendent of the department or division to give it unity; but he must

be supported and advised by an executive committee or council representative of all the adult classes and other educational organizations of the church.

We must beware lest Christian education be regarded as a mere study of books. Like the disciples of old the average adult in the church does little reading. This should not discourage followers of the Master who specialized in the training of uneducated and illiterate men until men marvelled at their boldness and power. The organization of the apostolic band was so simple, yet so efficient that the divine word on the lips of the Master found fruitage in a type of life that has ever after been recognized as divine.

The organization of the Adult Division must also be capable of launching out into new and hitherto untried educational enterprises.

Let not the efficiency of the organized class, meeting on Sunday, blind us to the possibilities of other groups gathered together for specific training within a limited time. Week day religious instruction is not alone for children. Some of the world's most effective Bible classes have been week day classes. It is unthinkable that all adults should find it convenient or feel it advisable to meet at the same hour or study in the same way a uniform lesson.

Adults are largely an unused asset of the church because they are so largely untrained and undirected. And yet the world is waiting for salvation that must be set forth by Christians who are trained in the way of the Kingdom. Professional ministers have done their best. The world looks askance at a professional ministry, but inevitably feels the impact of a trained body of believers. The adult organization of religious education is directly charged with that division of the undertaking that will insure victory.

If your pastor was not at the Kansas City convention, lend him this volume. You may be able to help him to a broader understanding of modern Sunday school methods.

Training the Leadership

The Local Church as an Agency of Training

J. S. Armentrout

THE International Sunday School Council of Religious Education cannot hope to succeed in securing a worth while system of religious education unless it forwards a successful program of teacher training. The success of any system of education depends upon the ability and training of its teachers.

A program of teacher training must begin with the training groups in the individual church school. Here the fundamental training must be given.

The individual church school is the best agency for fundamental training.

1. Because it is already in existence and has begun the teacher training task. No new organization is required when training work is done in the local school.

2. Because the future leadership of the educational work of the church is in the school at the present time. Those on whom the church must depend for teachers are those young people who today are studying in the Sunday schools. If they can be given training now they will be ready to assume the teaching task at the proper time.

3. The training of leadership is a duty of the church school. No school which must be continually pleading with untrained people to become its teachers has any right to count itself successful. A very important standard by which to measure the success of a school is its ability to turn back into itself and the church a trained leadership.

4. Unless the church school gives fundamental training any program of advanced work will be seriously handicapped. Advanced schools cannot be expected to give elementary training.

It must be recognized that the responsibility of carrying through the program of training in the local church rests upon the pastor and superintendent. They must have a vision of the need and a willingness to do the necessary hard work before such a program will ever "go across."

The ordinary teacher training class is of the "annual" variety. It

must be planted each year. "Shall we have a training class?" is the question each fall and too often it is answered in the negative.

May I suggest that the training problem will never be solved until a teacher training department is established that shall replace or parallel the senior department and into which there shall be promoted those of senior high school age.

In some way or other we must bring the challenge of the teaching task to the adolescents when they are willing to respond to the challenge of hard, worthwhile things. This the Teacher Training Department will do.

The Teacher Training Department ought to be given the best possible equipment, teachers, and opportunities. It will require work and consideration, but it will from year to year send into the school a group of young people trained, at least partially, for the service demanded of them.

Community Agencies of Training

Lansing F. Smith

President American Educational Society

THE community agencies, combining the forces of all the churches into a united movement, have strengthened very materially the program of developing an efficient leadership. These movements have followed along the lines of the local church program to some extent, such as:

Schools of Methods which have been a very important feature of the denominational program, and many have been organized on a community basis, using the same form of program—that of several days' intensive work under highly trained leadership.

The Community Teacher Training Class following along the lines of the local church training class, with all of the schools in a community combining in one class.

Week-Day Schools and Daily Vacation Bible Schools have had a considerable percentage of their leadership trained through community agencies.

In some communities, the Y. M. C. A., the Y. W. C. A., and the Church Federation are conducting training classes for Religious Education, some of them on a ten-week unit, others running for a longer

period. They are also giving splendid cooperation with other agencies in promoting and sustaining Community Schools.

The Graded Unions organized by the Children's Division with a weekly meeting, limiting their courses of study to the Cradle Roll, Beginners, Primary and Junior Departments.

These have all made splendid contributions in training leaders for the local church school.

The outstanding agency of community training has been the Community Training School, organized along the lines of the Graded Unions and including all departments of Sunday school work and all denominations. These have proved the most popular and are increasing rapidly in numbers and efficiency. They have been most helpful for the following reasons:

1. A Strong Faculty—By having all schools of all denominations in a given community included in one organization, we are able to secure the strongest leaders in the community, including the ministers, public school teachers, college professors, as well as the outstanding leaders among the lay workers, whose services could only be secured on account of this enlarged opportunity to serve.

2. Enthusiasm of Numbers—With large classes, there are bound to be a number of enthusiastic workers who inspire all the members as well as the instructor.

3. Fellowship—One of the strongest as well as the finest things in Christian work is to become acquainted with others of like mind and like interests, even though they may belong to a different denomination.

4. Strengthens the Weak School and Smaller Denomination—Many of our strong denominations have only a small number of schools in certain communities and without the fellowship of a larger group, they would be like the "hermit soul that dwelt apart in a fellowless firmament."

5. Develops a Spirit of Community Co-operation—In addition to the responsibility of the local church to its own membership and to its denomination, there is also a responsibility to the community; and in order to meet this responsibility, it is necessary that the general community problems be known and a combined movement organized in order to meet the community needs.

6. A Real School—Recitations, note-book work, required reading, and examinations can be undertaken that would be out of the question in a small group of the same standard of educational development.

7. A Real Challenge to the Religious Life of the Entire Com-

munity—The average community does not recognize the value and importance of religious education. The work of the local church and the denomination has rarely become conspicuous in a community, but when all the forces combine, such an institution is sure to be heard of. This makes it possible to visualize to the community the work that is being done in the local church and to establish a higher appreciation of its value.

Training in Summer Camps

John L. Alexander

[Delivered with stereopticon slides]

I HAVEN'T any sympathy with the man who thinks that the boys of this generation are worse than the last. It isn't true. The only difference is that the police department is better organized in this generation than in the last. And, then, I am reminded also that the girls, after all, in the manners and customs of today, are just doing what their grandmothers wished to do, but didn't dare. The proof of this is a look now at these grandmothers.

Leadership can not possibly be had unless it is the product of character, and character is that thought that comes from God above. Every great break in the human metal or in human society always goes back to a flaw in that metal. The best leadership is that leadership which is the product of its own system of training, and so we start with the little child, and there we have the whole children's division in one family. May I say in passing that it is just as necessary to train the father and mother as it is the children, but after all, in our Sunday schools and Sunday School Associations, we start with the raw material.

And when we are talking about the discovery and training for leadership, we have to remember that after all, there isn't any sex in leadership. So here we have a group of older girls getting ready to lead younger girls.

Out of the boys' and out of the girls' classes come the teachers' training class in the regular Sunday school hour. This is the beginning of the selecting process and that training process for the leadership of religious education on this continent, and from this training class they go in various ways.

Some of these boys and girls from the training class find their

way into the community training school. Some of them find their way into the teaching of children's classes and some of them find their way for further training through young peoples' conferences. Hundreds of these conferences are being held every year on this continent, and this particular conference that you are looking at now took place just this last January in the great state of Indiana, and practically every state in the Union does exactly the same thing once a year, and then hundreds and hundreds of counties have their lesser groups.

And here we have the picture of one of those older boy councils and older girl councils. These are the officers of a city council in Pennsylvania, and then once in a while the officers of these councils gather together in a state-wide conference for training, and you have before you just a part of a conference of council officers in the great state of Pennsylvania.

Some of these young men and young women find their way into what we call the "summer school of methods," and here you have a picture of the New Jersey Summer school of Methods at Asbury Park.

And here you have student day at the Evangelical Training School at Elmhurst. Here is a group gathered around the man who spoke on this platform today, in one of the Presbyterian Young People's Conferences in the U. S. A. Presbyterian Church.

And then we pass to the International Sunday School Association training schools which were begun in 1912 under the promotion and leadership of W. C. Pearce. These schools will always be a monument to him and show his far-seeing vision. The graduate from the registered school can matriculate in the Associational Training School—the higher group for the training of Sunday school leaders.

This work is carried on at three places now. We open the third of these schools in the form of an older boys' camp conference in the Rock Mountain District, and here you have a picture of the main building which is to be used for the first time on Tuesday night for the older boys' camp conference.

I wish I could stop and talk about the older boys' and older girls' camp conferences. I put upon this screen before you just a resumé of the boys and girls who have been coached in the last few years since 1914, for the International Sunday School Association in 1914 opened its first older boys' camp conference at Lake Geneva, Wisconsin, with an enrollment, I think, of 39, and the same year an older girls' camp conference with an enrollment of 48 or 46. That has grown until last year over a thousand boys and girls passed through the

Lake Geneva and Lake Winnipesaukee conferences, and this year will touch over 1,500 of the boys and girls of North America through the three seats of camp conferences—in these three locations which you have just seen.

If I had the time I would like to show you the pictures of some of these boys and girls. I am thinking of two boys who are at Oxford tonight as scholars. I would like to tell you about a young fellow back in 1914 who got the idea of leadership in religious education and is the product of these camp conferences, who went on to college and is now a superintendent directing the work of a great state.

As you look on this last picture, I want you to see a thousand leaders in religious education rising up to straighten out all the difficulties we heard the first night, and the only way we can meet the need is to grow a leadership, and this is the process of growing a leadership. Out of these girls are coming the leaders of the girls of North America, and out of these boys—just look at them, great, stalwart fellows; none of these "bimpy" fellows—these fellows gathered together from all parts of North America. That is the way we are training a leadership—discovering it through the processes that are going on in the Sunday school and community religious education, training them at the camp conferences, sending them to college, and in ten years from now, we will have a thousand leaders in religious education to lead the hosts of Jesus Christ to victory, not only on this continent, but throughout the world!

A Church-Wide System of Leadership Training

John W. Shackford

THE fact that I shall not discuss the possibilities of interchurch cooperation does not mean that I am not alive to many of the possibilities that lie in that direction. The church or denomination which most nearly enlists the loyalties of its own leadership in behalf of an effective program of religious education; which most nearly utilizes its available machinery and organization; and most completely delivers the full momentum of its denomination life and energy upon this great thing we are talking about—that denomination will, in the long run, make the greatest contribution to the common cause of religious education and to its cooperative undertaking.

I wish, then, to be understood as assuming that a denomination is just a regiment of the host of God responsible for the delivery of

the full measure of its devotion and the last ounce of its energy at the right place, at the right time, and in the right way upon the common front of the united church of Jesus Christ.

The approach to any such gigantic task as that of adjusting the Christian forces of the church to the educational viewpoint, to an appreciation of the new sources of power at their command in religious education must be by means of the preparation of a leadership. For it is through a competent leadership always that the forces and resources of an army must be organized and directed. Our immediate and pressing problem, therefore, is to capture for religious education the outstanding leadership of the church and to prepare that leadership to help usher in an era of church-wide religious education.

I do not believe that this problem can be approached from the side of the popular mass. A wise strategy begins with those who are prepared to receive the training and the idea and to pass it on to others.

I. *The Church Colleges and Universities* should make the preparation of leaders in religious education one of their chief contributions to the work of the church.

It is a sound position that the reason-to-be of the church college is to be regarded as at one with the true aim of the church of Christ. Just in proportion as it is clearly understood that the gospel is to be made operative in life by teaching, and that the task of the church is in reality a vast educational undertaking to provide for the religious education of all the people in accordance with the Christian ideals of life, will it appear that the Christian college is called upon to become the training camp of that leadership which is to carry forward the enterprises of the Kingdom and which is to labor for the Christianization of the world. It will fail in its duty to the cause of religion and the church if it does not lend its support to demonstrating the fact that the way of triumph for the Christian religion is through the educational process.

II. *Leadership and Demonstration Training Schools.* We must, of course, provide some direct way of getting at the present responsible leadership in church and Sunday school work and helping it to a more intelligent and efficient approach to its task. I know of no better way to do this than what I have termed a "leadership and demonstration training school" for the church. This will usually be a summer school of two or more weeks' duration.

III. *The Establishment of a System of Educational Standardized and Supervised Training Schools.* The standards for these schools should include regulations regarding the organization, management and

educational supervision of the schools; the courses of study; the character, extent, and conditions of work; and a general and specialized equipment of the instructors authorized to offer credit courses in such schools. Here, in my judgment, is one of the important points in the strategy of this development—to discover and mobilize the available resources in this field and to organize situations in which to use these resources most effectively. It means nothing less than an effort to discover every expert teacher of religious education in the denomination; every one who is master of a given aspect of the subject; and others who have the general background of training and experience and who, with some additional specialized training, may render an expert service and to send these out to teach in organized and prepared situations.

What I have thus briefly suggested must be regarded merely as preliminary to the actual training of the force in the local church or community. We shall never make any progress training the rank and file of our teachers until we have captured and trained a competent leadership through which to train the local church.

It ought to be possible, denominationally or interdenominationally, to establish a one-week standardized training school in every town and city in center of population in America. As soon as these schools have had a little while in which to make their influence felt in the churches and by the leadership of communities, there will develop, at many of these centers, a demand for the establishment of permanent training schools for the preparation of the working force of the church and community. This program of training schools will reinforce and stimulate teacher training by correspondence. It will bring young men and young women of large capabilities to the fore who will seek to prepare themselves for expert leadership in the field of religious education.

This was applauded: Three in four of the churches of the country should be rebuilt to provide more modern equipment for Sunday schools.

Sunday School Lessons

Recent Developments and Outlook

Professor W. C. Bower

IT will help us better to interpret the present tendencies in lesson construction if we remind ourselves that our lesson system has been throughout the result of a process of growth. Within this process of growth, changes in the course of study have been the result of a more or less conscious attempt to meet the new demands of changing conditions in the field of religious education.

The earliest Raikes type of Sunday school had its rise out of the philanthropic movement in education in Europe. Its purpose was to give the rudiments of reading, writing, and arithmetic to the neglected children of the poorer classes who had no place in the aristocratic education of the period. As a result, the Bible, supplemented by Raikes' elementary text-book entitled "Redinmadesy," furnished the materials of instruction in these subjects.

In America, on the other hand, the Sunday school faced a very different situation. From the beginning education was democratic. Tax-supported public schools offered to all the children of the community secular education. Moreover, the educational functions of the state and the church were early differentiated, so that, by the beginning of the nineteenth century the Sunday school became the specialized institution of the church for the giving of religious education as the public school became the specialized institution for the giving of secular education.

Steps in Lesson Development

In this early period, in keeping with the prevailing educational theory, religious education was identified with religious instruction. Its supreme function was thought to be the transmission of the knowledge of a body of materials, and these materials were the history and literature of the Bible. Under the impulsion of this ideal, the development of lesson materials assumed the form of improvements in teaching the contents of the Bible. This at first consisted in the memorization of large numbers of scriptural passages. A forward step was taken

when Dr. James Gall devised a series of Bible stories with explanations and questions, first used in America in 1825. In 1827 Albert Judson devised a series of five-year lesson cycles intended to cover the most important portions of the Bible. The period from 1827 to 1872 was characterized by a confusion of private adventure undertakings in the construction of lesson materials on the part of individuals and denominations. Its confusion entitled it to be designated as the "Babel period." It was out of these confused conditions that there arose the authorization by the International Sunday School Association in 1872 of the Uniform Lessons—a great constructive step forward in the making of lesson materials. These lessons brought harmony out of chaos, and marked the utmost development of the idea of identifying religious education with instruction in a body of materials.

Meantime, a fund of experience in dealing with these materials was being accumulated and educational procedure was beginning to be reduced to a scientific basis. Both of these factors made their impact upon religious education. Out of these new conditions there grew three great convictions: that education must be thought of more in terms of the child as a growing religious person than in terms of materials; that enough was not being made of the priceless educational materials of the Bible when educationally selected; and that there was need for extra-biblical material that would give the child a knowledge of the Bible as a whole, a knowledge of missions, training in the meaning and responsibilities of church membership, and temperance. The tangible changes which these conditions made in the course of study were pronounced. As early as 1900 special graded lessons were adopted for the Beginners where the pedagogical difficulties of teaching unadapted materials was most acutely felt. Supplemental lessons were added in order to provide the necessary instruction in the structure and content of the Bible, in missions, in temperance. Finally, in 1908, there was adopted a completely graded course of lessons to cover every year from the Beginners Department to the Adult Department. This step was as great an advance in lesson making as the adoption of the Uniform Lessons had been slightly more than a quarter of a century before.

Changes Call for Restudy of Lesson Situation

Within the recent past still other and more significant changes have arisen that call for a thorough-going restudy of our entire lesson situation. For one thing, education as a science has made tremendous

forward strides under the impulses that have come from psychology, philosophy, and the social sciences. It has rapidly developed its own technique of organization, method, curriculum, as well as its own philosophy. Modern educational theory has placed the child in the midst—precisely where Jesus placed him, making materials and method secondary to the continuous and constructive development of personality, as means are secondary to ends. Modern education has discovered in education its chief instrument for the organization and control of experience, and its most powerful means for the securing of progress and the direction of the future. In the meantime, in the field of practical education there arose the movement, in various sections of the continent, looking toward the giving of credit in schools and colleges for work in religious education. Still more recently there has arisen a nation-wide movement in the direction of week-day religious education, with many and widely distributed centers in which this work is actually going forward with success. Simultaneously with week-day religious instruction has sprung up the idea of community religious education in which all the churches cooperate in the religious education of all the children of the entire community. And with the spread of these ideas there is gradually and certainly emerging the idea of a national system of religious education which will formulate its policies and programs in terms of the total life of all the people.

To these new demands the Lesson Committee has made various initial and uncoordinated responses from time to time, thereby giving evidence of its sensitiveness to these demands and to its sense of responsibility in meeting them. As early as 1916, in response to a need that neither the Uniform Lessons nor the closely Graded Lessons were able to meet, there was created a Committee on Departmental Lessons. By 1918 experience had demonstrated the impossibility of continuing the principle of uniformity for the different age-groups of the entire school. Consequently, as a concession to this evident and insistent demand, the principle of departmental adaptation was adopted by the Lesson Committee in the issuance of Uniform Lessons, by the selection of titles, scripture portions, and memory texts better suited to the spiritual needs of the various departments. The lessons thus adapted were known thereafter as "The Improved Uniform Lessons." This policy, however, proved to be at best only a temporary makeshift in the facing of a fundamental educational demand. Growing out of a feeling on the part of many that this policy could not meet the demands of the present situation, there was created in 1919 a Com-

mittee on Alternate Elementary Lessons for the Primary and Junior Departments. This committee had carried its work to the point of laying upon the table of the Lesson Committee complete outlines for the Primary Department and tentative outlines for the Junior Department. Meantime there had arisen a conviction that the closely Graded Lessons were in serious need of revision to meet the larger demands of week-day instruction and other indispensable interests not included within the scope of the course. Consequently there was laid on the table of the Lesson Committee, along with these other suggestions, a recommendation that the Graded Lessons be revised to date.

As a result of these various uncoordinated responses the Lesson Committee found itself in the midst of a mixed and confused situation. As a result, the Lesson Committee at its meeting at New York City in 1920 created a Commission of Seven to which was delegated the task of making a thorough study of the whole lesson situation and of bringing in a recommendation concerning the future policy of the Lesson Committee. Meanwhile, all work on new courses was suspended.

Spent Two Years in Study

The Commission of Seven devoted two years to an intensive study of the curriculum situation. In addition to its own original study of the situation it sought to ascertain a concensus of opinion on the part of a large number of representative Sunday school workers. To this end it addressed a detailed questionnaire to Sunday school editors, to the Sunday school secretaries, and to a widely distributed list of representative Sunday school specialists in all communions.

The volume of testimony from the constituency of the Lesson Committee, when tabulated and interpreted, was unmistakable and emphatic in the expression of certain fundamental needs that have arisen out of actual experience in the administration of religious education. For one thing, there was a general expression of satisfaction over the tendencies of recent years toward the adaptation of lesson materials. The experience of the publishers showed a marked and steady increase in the use of the Graded Lessons, and an increasing satisfaction in their use by both large and small schools. There was expressed in this correspondence a widespread demand for a series of lessons graded by age-groups rather than by years. Needs were pointed out that are not being met by any of the present materials in any adequate way. Among these were mentioned the need of more material designed to stimulate a personal decision for Christ and for church membership;

more specific training in the meaning and function of church membership; the inclusion of more material that will stimulate and guide toward a religious choice of a life-work; the inclusion of material designed for training in worship; the incorporation into the course of study of memorization material; and the inclusion of a wider range of missionary instruction. There was a surprising unanimity in the demand for a pupil—rather than a material-centered course of study. Strangely enough, there was an almost universal demand for a more comprehensive and working knowledge of the Bible than has been afforded by the Uniform or the Improved Uniform system.

There was also a very clear insistence that hereafter more attention should be given to pupil-activity than heretofore, and that such activity should be sought through confronting the child with problems, as is involved in the project method of teaching, revealing a sensitiveness to the more recent movements in educational theory. There was a clear conviction that the courses of study hereafter should take account of week-day religious education, and a strong preference was expressed that week-day instruction should be built into the course of study as an integral part of the larger whole. Last of all, there was a clear expression of the desire on the part of the Sunday school leaders of the American continent that there should be a more simple, definite, and coherent policy on the part of the Lesson Committee in the preparation of lesson courses.

Comparison of Various Courses

The conviction of its correspondents that there was need for a more comprehensive knowledge of the Bible than the Uniform or Improved Uniform Lessons had offered led the Commission to make a careful statistical study of the amount of biblical material actually taught by the existing cources of study. Every verse has been counted in each course, whether used in the portion assigned for study, for reference work, or for devotional reading, during the entire history of each course. The result of this study reveals the fact that the principle of uniformity rendered it impossible to use successfully the greater part of the Bible. The greater portion of the materials were chosen from the narrative sections of the Bible to the serious neglect of the more important prophetic and epistle material. This is clearly shown by the following table:

	Used			*Not Used*		
	Uniform Per cent	Imp. Unif. Per cent	Graded Per cent	Uniform Per cent	Imp. Unif. Per cent	Graded Per cent
O. T. Narrative	32.2	49.2	67.1	67.8	50.8	32.9
Prophecy	14.6	17.5	50.6	85.4	82.5	49.4
Wisdom	12.0	0.8	26.1	88.0	99.2	73.9
Poetry	11.7	4.3	23.8	88.3	95.7	76.2
Apocalyptic	41.3	19.7	44.7	58.7	80.3	55.3
Synoptic Gospels	84.8	89.9	77.8	15.2	10.1	22.2
Gospel of John	83.0	57.3	78.7	17.0	47.3	21.2
Acts	97.0	98.3	100.0	3.0	1.7	0.0
Epistles	34.6	30.8	96.5	65.4	69.2	3.5
Whole Bible	35.1	40.1	62.4	64.9	60.1	37.6

Stated in terms of the total number of verses used, and neglected, in the 46 years of its history the Uniform Lessons used 10,862 and neglected 20,240; the Improved Uniform in the 8 years of its history used 12,420 and neglected 18,682; while the Graded Lessons in their 15 years of history have used 19,388 and neglected 11,714. Further analysis of the conformity of the use of the Scripture by these various courses of study as compared with the actual distribution of the different types of material in the Bible itself shows that the Uniform Lessons have varied from the Bible approximately twice as much as the Graded Lessons.

Still other irreparable defects of uniformity which experience in its use has demonstrated, besides its failure adequately to teach the Bible, are the fact that it offers no basis of progression in the growing life of the pupil from grade to grade, the fact that it cannot be correlated with the work of the pupil in the public school, and the still more serious fact that its materials are not selected with reference to the religious experiences and needs of growing persons, thus leaving them without systematic spiritual nurture and direction. It will thus be seen that, constructive as was the forward movement involved in the adoption of the principle of uniformity under the conditions that existed in the last half of the nineteenth century, the principle breaks down under the more exacting demands of present educational conditions.

As a result of its study, the Commission of Seven recommended to the Lesson Committee three policies, all of which were adopted with practical unanimity at its meeting in Pittsburgh in April. The first of these was that there be formulated a Group-Graded series of lessons for each of the five age-groups—Primary, ages 6, 7, 8; Junior, ages

9, 10, 11; Intermediate, 12, 13, 14; Senior, 15, 16, 17; and Adult (including young people). These lessons are to be predominantly biblical, consecutive and cumulative, dated, are to move in three-year cycles, and are designed to impart a comprehensive knowledge of the Bible.

The second policy provides that, beginning with 1924, while Uniform Lessons shall continue to be issued, the Group-Graded Lessons shall be substituted for Uniform Primary and Junior lessons, that the Uniform Lessons shall be adapted only above the Junior Department, and that above the Junior Department the Group-Graded Lessons and the Improved Uniform Lessons be recognized as alternate courses, the whole to constitute a "Group-Uniform Series."

The third recommendation is that the Lesson Committee begin at once the formulation of an entirely new course of study that will comprehend both Sunday and week-day religious education, that will be correlated with the course of study in the public school, and that will embody the most fundamental principles of modern curriculum building. This new and comprehensive course is to be known as "The International Curriculum of Religious Education." In the meantime the Graded Lessons are to remain as they are without revision.

Although the Commission of Seven was in no sense a lesson-making body, it was requested by the Lesson Committee to formulate the beginnings of the Group-Graded Lessons. To this task the Commission devoted much careful labor, assisted by experts who were called in. As a result the first years of the Primary and Junior courses have been outlined and released and will be ready for use in January of 1924. A permanent committee has been appointed to perfect this course throughout all the age-groups, and is now at work on these courses. The advantages of this course are that it begins close to the Uniform level; it incorporates a program for definite training in worship which in the cases of small schools, may be used when desired as the common program for the entire school; it correlates memorization work with the course of instruction; it reconciles the difficulty of securing uniformity within departments, especially in the smaller schools; and, not least, it permits continuous revision of the course in the light of experience every three years.

Work has already been begun on the International Curriculum of Religious Education. In the nature of the case, this is a piece of work which will require several years of patient scientific work. A permanent sub-committee has been appointed to undertake this work along lines already roughly indicated by the report of the Commission of Seven. The committee will attempt to formulate a theory of the

curriculum in the light of the best educational theory and practice of the present. To this end it will associate with itself an advisory committee consisting of a group of the most outstanding educators in the United States and Canada. All existing materials and all bits of materials that shall hereafter be created will pass under the criticism of this committee. The committee will avail itself of all the materials in courses of study that have thus far been created, and relate itself to the various agencies working in the several fields included within its scope. Centers of experimentation, selected with reference to their geographical location and the various types of schools to be served in city, town, and open country will be established, and the materials that go into the new course will first be worked through the experimental test. A similar testing will be given the various theories of method as these determine the organization of materials so far as these theories of method are applicable to the materials of religious education.

The present reconstruction of the courses of study is only a continuation of the historic attempt of our lesson-making bodies to meet the changing and enlarging needs of the spiritual life of the American youth. In its effort to meet these enlarging needs may we not hope that the Lesson Committee is following the leadership of the Spirit of God as it moves in the heart of the church in our day? And may we not also hope that the response of the Lesson Committee to the changing needs of the present is only a prophecy of its readiness in the future to modify the imperfect creations of the present so that they may minister to the still larger needs that the spiritual life of tomorrow will disclose?

Fifty Years of Uniform Lessons

Professor John R. Sampey, D.D., LL. D.

THE International Uniform Lesson System owes much to two men, Dr. John H. Vincent, who did more than any other man to originate the type of lesson, and Mr. B. F. Jacobs, who did more than any other man to get the new type of lesson introduced in the Sunday schools of America. Knowing that many children attend Sunday school for only a short time, they returned frequently to the gospels, in order that persons whose stay in the school might be brief could not leave it without some knowledge of the life of our Lord. Evangelism was at home in the Sunday school. How to win the unconverted to Christ was the problem to which these leaders addressed themselves. The

gospel of Christ is the power of God unto salvation, fitting one to live in this world, and also in the world to come. The greatest possible service the Sunday school can render the individual, the nation and the world, is so to present Christ and the gospel as to win all the pupils to faith in Jesus as the Son of God, and to a hearty acceptance of his program for their lives.

It is not easy for Sunday school workers of the present to visualize the situation prior to the advent of the Uniform Lessons in 1872. There was no scheme of lessons in common use that could compare in value with the present Uniform Lessons. Some schools used catechisms; others left each teacher to select the lessons; others left the pupils free to memorize any passage they might select for recitation before the class or the whole school. Until John H. Vincent, Edward Eggleston and others began to issue lesson helps for pupils there was nothing comparable in interest and usefulness to the modern quarterlies and other lesson helps. Between 1865 and 1872 much progress was made by Vincent and Eggleston in devising helps on selected lessons that remind one of the modern quarterlies.

B. F. Jacobs caught the vision of a continent studying one and the same selected lesson. It required all his tact, persistency and patience to persuade rival interests to unite on one system of Uniform Lessons. April 18, 1872, is a notable date in the history of American Christianity; for on that day the Sunday school leaders of the United States decided to unite in the selection of a system of Uniform Lessons. A Lesson Committee of ten men from five of the leading evangelical denominations was appointed to select lessons for a cycle of seven years. Four of the ten men continued in active service together on the Lesson Committee for twenty-four years: John H. Vincent, John Hall, Warren Randolph, and B. F. Jacobs. The writer of this paper having been chosen to fill the place made vacant by the death of Dr. John A. Broadus in 1895, had the privilege of membership before the retirement of Bishop Vincent and Dr. John Hall.

First Work of Lesson Committee

At first the Lesson Committee limited its work to providing for each lesson a simple title, a brief passage for study, and after 1873 a Golden Text. By diligent application the Committee usually completed its work in a session of two days. The members were careful not to put any theological bias in the titles of the lessons. It was their task to select lesson passages and pass them on to the publishing houses without note or comment. Each denomination was left free

to interpret the lessons according to its own methods. The International Lesson Committee has never put any copyright on its lessons, but has freely offered them to all who might wish to use them.

It is interesting to observe how the lesson selections would gradually grow in length over a given period, and then suddenly drop back to the early standard of from seven to twelve verses. What is the explanation of this singular phenomenon? Simply this: the editors of lesson helps had been heard from, by letter or personal interview, and had requested the Committee to make the selections brief enough to be incorporated in the quarterlies and other helps.

From 1872 to 1890 the Uniform Lessons had a triumphal march until they had girdled the globe. Beginning with a constituency of about three millions in 1873, the International Lesson Committee were selecting lessons for more than ten million teachers and pupils in 1890. In America no other series could compete with it, and in Great Britain and in other lands millions were using the Uniform Lessons.

As time went on the demand for simpler lessons for Primary pupils grew in volume until an optional course was issued for use in 1896; but few persons took any notice of this course. A Beginners' course for one year was issued in December, 1901, and was used by many teachers. In April, 1903, a Two Years' Course for Beginners was issued; and these lessons were widely used. But as late as 1909 the Uniform Lessons were used in all departments of the Sunday school, with the exception of the little children below 6 or 7 years of age in schools that had special lessons for Beginners. The Uniform Lessons kept extending their reach down to the fall of 1909, when the International Graded Lessons began to attract pupils from the Uniform Lessons. Not less than sixteen million teachers and pupils in America alone were studying the International Uniform Lessons in 1909, to say nothing of the millions in other lands who were also using them. Christian history has no parallel to this remarkable co-operative movement in Bible study. The advantages of the Uniform system were at the maximum in 1909, when families, communities, denominations, and nations were united in one simple method of Bible study, when one and the same selection from the Scriptures was the subject of study in millions of homes, the subject of comment in pulpit and press, and the subject of conversation wherever Sunday school people met.

The International Graded Lessons were received with so much favor in 1909 and the years that immediately followed, that many persons supposed that the Uniform Lessons were rapidly losing in

circulation; but many publishers reported an increase in the number of quarterlies in the Uniform Series, and some publishers report a steady increase in the circulation of the Uniform Lessons to the present hour. Many millions are still studying the Improved Uniform Lessons. A few denominations in which the entire official staff has conducted a systematic agitation in favor of Graded Lessons have succeeded in persuading more than half of their constituency to introduce Graded Lessons in place of the Uniform. In some of the denominations the Graded Lessons have been largely used in the Primary Department and with the Beginners, while Uniform Lessons have been generally retained from the Junior Department up to the Adult Department. Wherever editors have employed their brains and publishers their money in the improvement of lesson helps on the Improved Uniform, there has been little if any loss of circulation since the advent of the International Graded Lessons, and in some denominations both the Graded and the Uniform Series have grown side by side.

In 1914 denominational publishers and editors took over the controlling interest in lesson construction in the International Lesson Committee. The International Sunday School Association became a minority stockholder in the concern. From the first meeting of the new International Lesson Committee in 1914 to the present the Uniform Lessons have had to fight for the right to live under the aegis of the Lesson Committee. According to the more radical reformers, the Uniform Lessons were to be swept out of existence, and two types of lessons were to divide the field between them—the Closely Graded and the Departmentally Graded. After spirited debate a compromise was agreed upon in 1914 whereby careful departmental adaptations were to be made in the Uniform Lessons, the series receiving the name of the Improved Uniform Lessons.

At its meeting in Pittsburgh in April of this year the Lesson Committee voted to discontinue after 1923 all adaptations of the Improved Uniform to Primary and Junior pupils; recommending that all schools use the Group Graded Series for Primary and Junior pupils, unless the Closely Graded Lessons were already in use in those departments. The Lesson Committee thereby withdraws its official approval of Uniform Lessons in the Primary and Junior Departments of the schools. By a special dispensation, the adaptations already prepared for the Primary and Junior pupils in the Improved Uniform for 1924 were ordered printed and released to such denominations as might wish to have them. After 1924 no adaptations to Primary and Junior pupils will be made by the International Lesson Committee. Many who would

not seriously oppose the discontinuance of adaptations to the Primary children, since few of them can read the Bible, think that the Improved Uniform Lessons are as well adapted to Junior pupils as the International Graded Series for that department; nor does the first installment of Group Graded Lessons for Juniors seem any better than the Uniform or the Closely Graded. It is not so easy to find suitable Improved Uniform or the Closely Graded. It is not so easy to find suitable adaptations to persons above and below these age limits. Many schools, though poorly graded and poorly housed, have the smaller children to meet apart under some good woman; and it does not greatly interfere with the advantages of uniformity if these Beginners and Primaries have special lessons. But Juniors have little difficulty in following the Improved Uniform Lessons; and they belong to the main school, and do not relish association with the Beginners and Primaries.

That Tabulation of Lesson Material

I cannot close this sketch of the past fifty years of the Uniform Lessons without paying my respects to the latest attempt to discredit them. Two young men, under the guidance of one of the leading professors of Religious Education in one of our most famous universities, have compiled the lesson assignments in the International Uniform Lessons from 1872 to 1917, the lesson material in the Improved Uniform Lessons from 1918 to 1925, and the lesson material in the seventeen years of the International Graded Lessons. From their investigations it would appear that the old Uniform Lessons in a period of forty-six years used only 35 per cent of the whole Bible, and the Improved Uniform in eight years only 40 per cent; while the International Graded Lessons cover the much larger proportion of 62 per cent. Thus they make it appear that the Graded Lessons embody much more of the Bible than the old Uniform or the more recent Improved Uniform Lessons. The Commission of Seven, which has been trying to formulate and put into the field a well-defined scheme of lessons for American Sunday schools, has given to this half-baked criticism of the Uniform Lessons the prestige of its indorsement, and some ardent advocates of Uniform Lessons have been misled by the formidable-looking tables and charts.

Let us examine the findings of the experts. We are told that the average number of verses per Sunday throughout forty-six years of the Uniform Lessons was twelve. Now we know that an average of

more than ten million persons have given close attention to each of these brief passages of Scripture; and well might they devote time to the careful consideration of these selections, for they embrace most of the favorite passages of Scripture. These selections were the topic of conversation in the family; many prayer meeting talks were based on them; frequent reference to them was made in the pulpit. In teachers' meetings they were carefully studied; the religious and the secular press printed notes on the lesson passages; and so it came to pass that more than a third of the text of the entire Bible had a chance to sink into the minds of old and young alike. No important doctrine or duty failed of frequent mention in any of the seven cycles of lessons from 1873 to 1917. Nor was it ever the policy of the International Lesson Committee to limit study to the brief passage indicated as the lesson. From the beginning it was taken for granted that the lesson writers and the teachers would bring to the exposition and application of the lessons the context and all else that would explain or enforce the special lesson for the day. If only seven verses from the story of Esther were indicated as the lesson, it was understood that the entire book was available for additional material. It was not bad pedagogy thus to lift a key passage into special prominence.

Now the question in the minds of the Lesson Committee, year by year and lesson by lesson, was not, How can we weave in material which we did not use six or seven years ago? but rather, How can we select the best possible lessons for the current year?

The young gentlemen who compiled the data have ascribed to the Improved Uniform Lessons an average of fifty-five verses per Sunday, and to the Graded Lessons an average of sixty-one verses. Has it occurred to any one to inquire how it would be possible in thirty minutes to teach effectively and impressively sixty-one verses of Scripture? If the material consisted of a connected narrative, it might be possible to cover the lesson in half an hour; but with the immense ranges of didactic material from the Prophets and the Epistles, how can the average teacher and the average class cover in any thorough manner two verses to the minute?

Large sections of the Bible can not well be covered in any popular course, if the teaching period is limited to thirty minutes a week. We shall more easily win our pupils to Christ and build them up in the Christian life if we stick pretty close to biography and history, returning frequently to the story of our Lord's life and teaching, and almost as often to the labors of his early followers in taking the gospel all over the Roman Empire.

The young gentlemen who compiled the data on which the Commission of Seven relied overlooked the fact that additional lesson material was provided in the early years of the Improved Uniform Lessons. Hence they failed to count the lesson selections from several books of the Bible. I find lesson material from I Chronicles, Job, Ecclesiastes, I Timothy and II John. Hence there are at most ten books omitted in the Improved Uniform. Moreover, it is not true that less than 15 per cent of the material is used in seventeen additional books; for in a rapid examination of the lesson lists for 1919 and 1920 I find that 22 per cent of Revelation has been used, 23 per cent of I John, 27 per cent of Romans, and 32 per cent of I Timothy, the last named being one of the books the statisticians set down as not used at all in the Improved Uniform. If the experts would excuse their omission of all this additional material on the ground that it was intended for Seniors and Adults, and not for the whole school, one might be pardoned for asking what course of lessons in the seventeen years of the Graded Series has ever been used by as many persons as are found in the Senior and Adult classes in America that still use the Uniform Lessons. All Biblical material intended for actual study ought to have been credited to the Improved Uniform Lessons.

Having thus spoken out frankly with regard to some defects in the output of the Commission of Seven, I take pleasure in expressing my warm admiration for the character and attainments of its noble Chairman and my high regard for each and every member of the Commission. The marvel of it all is that they swallowed the half-baked dough served them by expert statisticians, without the slightest hint of any resultant pain in the stomach. They will be too honest to pass it on to others as good food.

The Place of Lessons in Sunday School Programs

E. Morris Fergusson

AT the outset of our discussion of lesson problems it is fitting that we should ask, What is the place of lessons in Sunday school programs? We cannot answer that question as we would have answered it fifty years ago. The old terms "lesson" and "program" have both acquired new meanings. And so we ask, first of all, What is a Sunday school lesson?

It is a whole century, lacking one year, since that question was first definitely answered for American Sunday schools. In 1823 Truman Parmele of Utica, N. Y., published a series of so-called "limited Bible lessons," with a few questions on each for the teacher's use. Improved by other workers, the limited Bible lesson of ten to twenty Bible verses, with questions, quickly became the standard method of the day; and a uniform series of such lessons was issued by the American Sunday School Union.

The limited lesson plan is simple, available, Biblical. It forms an easy basis of unity and concert of action, first among the classes of the local Sunday school and then among the Sunday schools of one or of many constituencies. Educationally, it is the line of least resistance; and as such it remains today the most popular and distinctive feature of our unreformed North American Sunday school practice.

In 1872, after forty-nine years of limited-lesson making, there was added the new feature of continent-wide uniformity. The standard lesson now became a uniform limited Bible passage, chosen by an International committee. Limitation, once voluntary and subject to the lesson-maker's discretion, was now doubly enforced; first as to content, by the growing sense of divergent needs, confining lesson choices to a narrow body of common Bible matter, and secondly, as to size, by the available page-space of the lesson leaves. These limits are immovable, as each successive Lesson Committee has had occasion to learn. The lesson may be limited and not uniform; but it cannot be uniform without being limited.

Lesson Freedom Better Than Uniformity?

Shall we then give up uniformity in order to secure lesson freedom? Agitation to this end was begun in the Convention of 1872 itself; and every few years the increasing pressure for freedom to make lessons what they ought to be has brought a new and more determined onslaught. But the advocates of uniformity (and therefore of limitation) have firmly held their line. Neither in the days of the Blakeslee revolt, nor at St. Louis in 1893, nor at the Winona Conference ten years later, nor at the Fenway Conference of 1908, nor when the Lesson Committee was reorganized in 1912, nor at any International Convention or Executive Committee meeting, has there been, so far as I know, the least sign that those who wanted uniformity were disposed to accept any other excellence in uniformity's place.

Why this firmness? Because there are practical, tangible advantages in a uniform limited lesson that are lost to its beneficiaries the instant

we even begin to give uniformity away. Pastors, superintendents, teachers of the old school, parents of several Sunday school children, traveling men who are members of the adult Bible class, publishers of uniform lesson helps, weekly, monthly, quarterly or annual, writers for these helps, managers of conventions and union meetings—all these influential adult factors in the situation are advantaged by uniformity; and if they are unwilling for the children's sake to forego the privileges and profits which uniformity has brought them, then the denomination or the committee that breaks lesson uniformity must prepare itself to encounter a practical and determined opposition.

Optimists have short memories. In 1903, at the Winona Lake Conference called by Mr. Hartshorn, it was seriously and semi-officially proposed to abandon uniformity in favor of four or five distinct Bible lessons, each International and uniform for the ages concerned. Deep and wide was the indignation at what our conservative forces then counted a proposed betrayal of leadership; and their resentment took shape in opposition to the newly authorized International beginners' lesson course. The full graded lesson course was approved in 1908 only because in the same resolution the uniform lesson system was also approved and its continuance emphatically assured. People who think the field is quite different now from what it was then should study the newly published findings of the Indiana Survey.

Our present able Lesson Committee, after giving us, since 1918, four and a half years of "improved uniform lessons," in which the factor of uniformity is greatly weakened, now plans, as its new policy, to furnish so-called "group uniform lessons" for the Primary and the Junior departments, making no attempt to remember the needs of pre-adolescent children, nor suggesting adaptations to meet such needs, in the general lessons that are to follow 1924. Precious indeed is the freedom from limitation of content which the Committee thus hopes to secure; and the gains they will gather for the older classes will surely be substantial. But to buy this freedom they have sold uniformity. Will the field ratify the bargain? We shall have to wait and see.

Our study so far of the question, What is a Sunday school lesson? enables us to reply, A Sunday school lesson has heretofore been understood to be a limited Bible passage, assigned for the use of many, perhaps all, teachers in the Sunday school, and for many, perhaps all, the Sunday schools of the field. But notwithstanding the practical advantages of lessons so defined, and a most strenuous advocacy and defense of the current system of lessons based on this conception,

the old ideal is slipping from our grasp, while half the American Sunday school population has gone after graded lessons and discarded the old ideal altogether.

If the Bible is a book of statutes and ordinances reinforced with examples of wisdom and folly, a book given by direct, miraculous and inerrant inspiration, and as to all its parts imposed on man by Divine authority, then the limited-lesson method of Bible study, and the uniform-lesson method of leading all ages together through the whole Bible in recurrent cycles of years, are rational methods. While not the only way of studying such a Bible, they are a possible way; and one used to such methods may be pardoned for choosing to stand by them. A large, perhaps a major part of our constituency has so chosen; and their right and privilege to receive what they ask for, as long as they ask it, should be our unanimous concern.

But if the Bible is the humanly written and providentially preserved record of a Divine revelation progressively comprehended by God's followers in successive ages and progressively exemplified by patriarchs, leaders, prophets, reformers, psalmists, Jesus Christ, and the men whom he called, inspired and trained for their apostolic ministry; if the Bible is not so much a book of authority as a book of life; if it was written first of all for our learning, its value being not static, as a thing to be revered and defended, but rather functional, as a blessing whose value lies in its use, and whose best defense is a more painstaking, critical and open-minded study, a wider dissemination and a more effective and universal exposition and application; if the Bible is the supreme textbook of religion and manual of religious education for all ages; and if the church's deep-seated conviction of its inspired and authoritative value has itself been derived from experience of its power to educate, illuminate, enfranchise and save; then the twentieth-century friends of Christian education are the true champions of God's Word when, with their many-fashioned graded-lesson methods, they seek to break the bands of this outgrown, mechanical, limited-lesson process and open a free way, according to the need and the pace of every child, every student and every class into all parts of the Bible, that its inexhaustible treasures of precept, story, biography, history, experience and aspiration may come in the fullness of their Divine power to every learning soul.

More radical by far in its lesson implications than this widened view of the Bible and its mode of handling as a textbook of instruction, is the change that has come over our ideas as to the nature and end of the teaching process. In the half century of progress that our

beloved Dr. Sampey brings before us—a progress toward which in its earlier years the uniform lessons made a vast contribution—in this half century the thinking, studying, growing portion of our great Sunday school army has moved over from the platform of the old education to that of the new. Not lessons but lives are now the objectives of our teaching endeavor. Be the truth never so vital and the words in which it is embodied never so holy, the living child we teach is holier still. Life is the end; instruction is one of the means; the lesson is a tool that we should use when it will aid us and should discard when it gets in our way.

If this is our view of the lesson, it follows inescapably that not every lesson will conform to our set pattern of lessons, nor be made of such lesson stuff as we have heretofore counted indispensable.

Some teachers today, thanks to the new abilities gained in community training schools and other sources of higher teacher-training, are already handling their lesson materials with laudable and encouraging freedom; and the time when free teaching shall in thousands of Sunday schools be found feasible, safe and effective for results in character, may be not many years ahead. The teacher of religion who is competent to find, modify and in some cases make lessons to meet the discovered needs of his class will have only incidental use for a standardized and published lesson system.

Teaching Objective is Life; Not a Lesson

Equally clear is it that if our teaching objective is not the lesson but the life, we cannot dictate to the teacher that he must find his lesson in the Bible. If he does not in every grade give first place to the Bible as his source-book of educational material, he will defy alike the experience of Christian teachers and the wisdom of our foremost leaders of educational reform. Both Christian and Jewish education in religion must now as always be for the larger and the leading part Bible education; and that which is not strictly biblical in content must breathe the spirit and embody the teachings of our Protestant rule of faith and practice. But from all prescriptive requirements governing the choice of material our graded lesson-makers must be free.

And now, if the meaning of "lessons" has been widened for us by our widening sense of the value and function of the Bible, and still more radically altered by our new conception of the nature and objective of the teaching process, the greatest change of all has come in our new conception of the meaning and scope of that other key-word

in our title, "the program." Once the program meant our plan for next Sunday's session in our own dear, independent, self-centered Sunday school. Now it means our Sunday school's part, next Sunday and every Sunday and all the week, in the plans of our International Sunday School Council of Religious Education for giving an adequate, well-balanced, evangelical Christian education to every child, youth and adult in North America. What will be the place of lessons in that program?

I am not belittling the old conception of the Sunday school program. The platform values of the old-fashioned, undepartmentalized Sunday school are real values; and for loving them and believing in their place and power we old-line workers who remember the leaders and methods of the last generation owe these our modern leaders no apology at all. Grading pays. Separate departments are a necessary feature of our present abnormal and I hope temporary situation, while the one-hour-a-week Sunday school is staggering under the big load of our whole religious educational program. But to gain the advantages of grading and departmental separation we have had to pay a heavy price, heavier than some of our leaders have been willing to avow. Our old platform program methods, while often distressingly unsuccessful, had in them the capacity for great and unique service; and when our weekday community schools of religion have lifted from our classes the load of detailed graded instruction, some of these old mass effects in religious education are coming back into our Sunday schools again.

I have sat in Bethany Sunday school, Philadelphia, surrounded by two thousand people of all ages but the very youngest, and watched John Wanamaker, grand old survivor among the giants of those earlier days—may his years of usefulness still be multiplied!—hold the attention of every pupil in a hundred classes and teach to every one of us a precious lesson. I have tried to teach a class of boys in an ungraded main room, and after doing my best for them, with indifferent success, have seen a superintendent, who was not an expert, hold those same boys with a new aspect of the lesson and make on their hearts, in his closing five minutes, an impression deeper than mine. Call it crowd psychology or what you will, there is educational power in massed numbers, as Jesus showed us in his lessons by the sea; and in the church-school Sunday sessions of the future the program work of the platform will have its rightful place.

But taking now the word "program" in its broader sense, and considering our North American program of religious education as it has

been set before this Convention by our Council's Committee on Education, what is the place of lessons in that program? Shall our newly merged Council proceed to resume title to the International Lesson Committe, once held in fee simple by this Convention in order that through the Committee it may furnish lesson systems to the North American field as part of its leadership service? Shall one, two or many common lesson systems be again, as in 1872, our potent bond of interdenominational unity? Shall we measure our unity now, as then, by the degree to which we succeed in keeping our Sunday Schools united in the use of common lesson material? To all these questions the logic of our premises unhesitatingly answers, No. There is great and continued need for the constructive guidance of our honored International Lesson Committee for many years to come. Let it continue to operate under present plans. I see no need that its functions at this time be made a part of our Council's activity or figure in its program.

Fifty years ago our Sunday school forces gladly united on the common platform of limited Bible lessons. We cannot do that again today. But the same half century has seen us unite in our understanding of the child. Steadily we have advanced in our comprehension of the nature and needs of childhood and adolescence, and in agreement as to the age-epochs that give us our departmental lines and age-groupings. Let these be our new common term. We still have lessons to make, Bible lessons, limited lessons; but with better-trained teachers and a more adequate system of supervision, we can follow the example of Jesus in making the child himself our lesson. Let that then be our lesson-making goal.

CHAPTER VII

INSPIRATIONAL ADDRESSES

A11

William Jennings Bryan

ALLOW me to express my cordial appreciation of the invitation extended by those who have in charge the program of this great International Sunday School Convention; I am grateful for the honor done me. The occasion is so important that I felt justified in so rearranging my lecture engagements as to enable me to be present.

I am deeply interested in the work of the Sunday school and feel it a privilege, as well as a duty, to aid those who direct the energies of our Sunday school workers. On one point I am able to speak with authority, namely, the value of teaching to the teacher. I began teaching forty years ago—long enough to learn that teaching educates the teacher. The study of the Scriptures which teaching compels cannot but be enlightening. A lesson develops as one examines the text and endeavors to apply to daily life the truths presented. If all Christians understood the benefits which they themselves can obtain from the study necessary to the instruction of others there would be a waiting list in every Sunday school from which the superintendent could draw teachers, both regular and substitute. My first appeal, therefore, is to the church members to hold themselves in readiness to respond to calls to teach. The larger the number of teachers the greater the number of classes that can be supplied and the more intimate the acquaintance between teacher and pupil. Every teacher ought to know all of his pupils well enough to be able to fit suggestions to individual needs. This is difficult when teachers are scarce and classes large.

Next, I desire to commend most heartily the wisdom of the International Committee in the selection of Bible lessons. If anyone has been inclined to doubt the wisdom of using Old Testament texts for Bible lessons the experience of this year ought to be convincing. The selections have been very intelligently made; the passages chosen profoundly appeal to students, young and old; the lessons to be drawn from them are priceless. While the principles of Christianity are presented in the New Testament, the Christian system is built upon the Old Testament as well as the New. The New Testament takes much for granted because it assumes an understanding and acceptance of

the books previously written. The history of the Children of Israel, the songs of the Psalmist, and the words of the prophets—all are inspiring.

Find Foundation in Genesis

In Genesis alone we find three sentences that mean more to man than all that is contained in the books outside of the Bible. "In the beginning God created the heavens and the earth" gives us a starting point in the history of the universe as well as in the history of man. Nowhere else do we find a foundation upon which to build. We have to begin by assuming *something;* the materialist assumes the existence of matter and force without trying to explain them—the Christian begins with God who needs no explanations because he is self-existent and the Author of all things else.

Moses next states the universal law which God stamped on all living things, namely, reproduction according to kind (Genesis 1:24). Life everywhere proves the truth of this fundamental law of the Almighty. All attempts to evade it or to overthrow it have failed; the line of species has never been crossed and there is no reason to believe that it ever will be.

Even more important, if possible, than the beginning of all things and the universal low of reproduction according to kind is the announcement of man's creation *in the image of God.* Man is exalted above all other forms of life—he was a separate creation by the Almighty as a part of the divine plan. He was placed here for a purpose which God reveals through his word. History proves that man, unaided by revelation, finds it impossible to guess the riddle of his existence or to frame a philosophy of life that meets his needs. When he knows that he is the creature of an all-wise, all-powerful, all-loving Heavenly Father and knows the purpose of his creation he seeks to learn the Father's will and to do it. Having thus located himself he can survey the world and find his place in it. If a man believes himself a descendent of the brute he looks downward for interpretations of himself; if he believes in the Mosaic account of his creation he looks upward for inspiration.

With this endorsement of the committee's judgment in the selection of lessons, I now take up the subject which I have chosen for my address, namely, the word ALL.

The Bible is unlike other books in that it never wears out. No matter how often we read it some new truth is likely to spring out at us from its pages whenever the book is opened, or some old truth

will impress us as it never has before. It is so with the word which I ask you to consider tonight. During recent years it has stood out from the Bible texts as if printed in larger type. It is a little word—one of the smallest in the language—and yet it is the most comprehensive of words. Christ used the word "all" many times, and when we consider the connection in which he used it we see that no word of limited application could take its place.

In Matthew (22:35, 36) we are told that a lawyer, tempting Christ, asked him, "Master, which is the great commandment in the law?" It is the business of lawyers to ask questions and sometimes they try to entrap witnesses. In this case the lawyer not only failed, but gave Christ an opportunity to launch upon the world a truth of infinite importance. Taking the commandments which relate to man's duty to God he compressed them into one and proclaimed as the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Here Christ uses the word "all" three times—what less could he have said? The history of Christianity would have been entirely different if Christ had said: "With *nearly* all thy heart," or "with *some* of thy soul," or "with a *part* of thy mind." ALL is the only word that describes the need of man today as it did the need of man nineteen centuries ago. A whole-hearted, a whole-souled, a whole-minded love of God is not too much—it cannot be less if love of God is to dominate every impulse and energy of our lives.

If the heart, the soul, and the mind are not full of love of God there is a vacuum that something else will fill. Hence there would be constant conflict between love of God and the something else that shared man's affections, enthusiasm and thought.

A Spring Overflows

Again, if the heart, the soul, and the mind are not full of love of God they cannot overflow. And of what use is one to his fellows if his heart does not overflow? The spring overflows—in that respect it differs from the stagnant pool. The pool receives but gives forth nothing; the spring gives and asks nothing in return. *Why is a spring a spring?* Simply because *it comes from a source higher than itself.* A stagnant pool is the most repulsive thing in the world, except a life that is built upon that plan. A spring is the most inspiring thing in the world, except a life that is like a spring.

Christ brings a frail human being into living contact with God, so that his life becomes a conduit through which the goodness of God flows out to the world.

Have you thought how much depends upon a belief in God? It is the basis of all the controlling influences of life. Unless one believes in God he cannot have the consciousness of God's presence in the life—the most comforting assurance that the Christian has.

Unless one believes in God he cannot have a sense of responsibility to God for thought and word and deed. Have you considered what would become of the world, if in a day, every thought of God were erased from the mind and heart? Civilization would be impossible, for civilization rests upon man's sense of responsibility. It is in this respect that man differs from the brutes below him. They have power without a sense of responsibility; man has responsibility commensurate with his power.

Unless one believes in God he will not pray. He must not only believe in a God, but in a personal God. A God scattered throughout the universe cannot be addressed in prayer. One must believe in a God who is near enough to hear and willing to answer prayer, or he will not pray. Have you thought what would become of society, if in a moment, the thought of prayer was forever banished from the hearts of men, so that no voice would be raised to God in thanksgiving, no appeal made for God's guidance and no heart open to divine suggestion? We sometimes fall even though we seek guidance and desire to obey; what could be expected if we were indifferent to God's existence and to God's will?

Unless one believes in God he will not believe in a future life with its rewards and punishments. If there be no God, death ends all; then, if one can conceal his wickedness during his life he need have no concern about a hereafter. Have you thought how the elimination of a belief in a hereafter would lessen the restraints that hold men to the path of rectitude in hours of temptation? Man is weak enough even when he is fortified by a sense of responsibility and a belief in the hereafter; what could be expected of him if a belief in annihilation became universal?

Unless one believes in God he is not likely to be concerned about brotherhood. We trace kinship with our brothers through the common Father of us all. Have you thought what would result if all thought of brotherhood were banished? There are but two attitudes that one can assume when he deals with his fellowmen. One is the attitude of brother, in which he is restrained by the sense of kinship

and regulated in his action by the ties of blood. The other is the attitude of the brute; he devours with the savage hunger of the beast.

I need hardly add that without a belief in God there can be no belief in the Bible as the Word of God. Have you thought what it would mean to eliminate the Bible? It has done more for our civilization than all other books combined; the Bible ideals increasingly control civilization.

Christ the Growing Figure of All Time

Without a belief in God there can be no belief in the Son of God and Saviour of the world. Have you thought what would follow if it were possible to take out of the world all that Christ means to it and leave the world entirely to other influences? Christ is the great fact in history; he is the growing figure of all time. The hope of the world depends upon the application of his moral code to life.

Just now the ALL that needs to be most emphasized is the third: "Thou shaft love the Lord thy God with *all thy mind.*" One of the chief sins of the present day is mind-worship. We have quite an influential class in our country, and in other countries as well, who over-estimate the mind's part in life and under-estimate the heart's part. The Bible says, "Out of the heart are the issues of life," and "as a man thinketh in his heart, so is he." Mind worshipers exalt the mind above the heart and reason above faith.

So marked is this tendency that some of our scientists—those who are agnostic or atheistic—assert the superiority of their work over the work of the ministers. They claim that they alone stand for truth, and scoff at theology. A professor of Princeton recently protested that "Science cannot go to theology every Saturday night to be checked up," but such teachers insist that religion must go to science to be checked up every night.

This is a prevalent type of intellectual snobbery. It is time for the Christians to join together in the defense of the dignity of the ministry. They should insist that the ministry, as a calling, be considered at least not inferior to any other line of work. The minister and the Sunday school deal with the science of how-to-live, which is the most important of the sciences. It is *desirable* to know the other sciences, but it is *necessary* to know the science of how-to-live.

To show relative importance let us take geology, for instance; the study of geology has been of great value to civilization, but if one had to choose between it and the science of how-to-live, it is better to know the "Rock of Ages" than to know the age of the rocks.

The clergy and the Sunday school deal with eternal things, while the school teacher deals with temporal things. Education is of great advantage during this life, but spiritual things last throughout eternity—"The *righteous* shall shine as the sun in the kingdom of their Father."

The preacher and the Sunday school deal with the heart, the teacher with the brain. The mind is but a mental machine; there is not an ounce of love in all the brains in Christendom. The mind obeys the heart—it will plot a murder as willingly as it will plan service to society. Train a mind and send it out without a heart to guide it and it is like a ship without a rudder.

Darwin has done more than any other person in modern times to undermine faith and to encourage materialism. His hypothesis takes man's eyes away from the throne of God and gives him a family tree that connects him with the jungle. He launched a guess upon the world with nothing to support it and it has lived for sixty years without nourishment—not one single species having been found which can be traced to another. And yet, evolutionists insist that *all* of the more than a million species came by gradual change from one or a few invisible germs of life. The hypothesis is not only unproven and supported by explanations that are ludicrous, but its tendency is to destroy belief in God, belief in the Bible as the inspired Word of God, and belief in Christ as Son of God and Saviour of the world.

Darwin Abandoned Christian Faith

Darwin himself was led to abandon every cardinal principle of the Christian faith. He began life a believer in God, in the Bible, in Christ, and in Heaven. Before he died he discarded all. He declared himself an agnostic and said that he believed there had never been any revelation; he left each one to determine for himself "on vague and uncertain testimony" whether there is a future life. Darwin's God was nowhere—he could not find him; Darwin's Bible was nothing—it was uninspired; Darwin's Christ was nobody—a mere man with a brute ancestry.

Professor Leuba, of Bryn Mawr College, Pennsylvania, in his book on "Belief in God and Immortality," asserts, on answers received from them, that a majority of the leading scientists of the United States do not believe in a *personal God* or a *personal immortality*. The logical tendency of evolution is toward materialism. It is making skeptics of many of our students and robbing their lives of spirituality—they do not, as a rule, return to teach in the Sunday school; it is diverting many from the ministry; it is delaying world peace; it is

driving the spirit of brotherhood from the industrial world; its motto is, "Each one for himself and the devil take the hindmost."

Theistic evolution is little better than atheistic evolution; it is merely a way station through which Christians pass as they journey from Christianity to atheism. There is little difference between the far-away God of the theistic evolutionist and godless materialism. There is no compelling force in a sense of responsibility diluted by the blood of all the animal life below man.

Darwinism tends to paralyze spiritual activity; one who traces his ancestry to the tree-man glories in the distance he has traveled—one who believes that man was created in the image of God considers how far he has to travel before he is perfect—"By ye, therefore, perfect, even as your Father which is in heaven is perfect."

Love God with All of Mind

But pardon this reference to Darwinism; the third ALL in the great commandment cannot be considered without some reference to the dangers that one encounters when he does not love God with *all his mind.*

To love God, therefore, with heart and soul and mind, is to lay the foundation upon which the life of the individual, the life of the nation, and the life of civilization can be built. The second commandment is like unto it: "Thou shalt love thy neighbor as thyself."

To emphasize still further the fundamental character of belief in God let us consider the root cause of the problems that vex civilization. There is a divine law of rewards: When God gave us the earth with its fertile soil, the sunshine with its warmth, and the rains with their moisture, his voice proclaimed as clearly as if it had issued from the clouds: Go work, and in proportion to your industry and your intelligence so shall be your reward. This is God's law and it must prevail except where force suspends it or cunning evades it. I know of no greater service that any government can render than to establish God's law of rewards. And can the church do less than aid in creating a system under which each human being will be encouraged to the largest service to society by an assurance that he will be permitted to draw from society a reward commensurate with his service?

On every hand and in every land we see that the struggle is to get as much as possible from the world without regard to the service by which rewards should be measured. The ignoring of the divine law of rewards makes more difficult the problems of taxation, the industrial situation, the enforcement of law, the elimination of the

profiteers, and the establishment of world peace. There never was a time in the world's history when it was more important that the world should get back to God and obey the first and great commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; and the second, "Thou shalt love thy neighbor as thyself."

In the concluding verses of the last chapter of Matthew we find Christ's claim to power universal and perpetual. No one before him or since has put forth any such claim. In this passage Christ used the word "all" four times. He says: *"All* power is given unto Me in heaven and in earth. Go ye, therefore, and teach *all* nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe *all* things whatsoever I have commanded you; and lo, I am with you *always,* even unto the end of the world." Here we have a gospel for every human being, a code of morals that is to endure for all time and a philosophy of life that fits into every human need; and back of these is *"all power* in *heaven and* in *earth."* Here again, no word less comprehensive would have been sufficient. If Christ had claimed only *some* power he could not have been the Son of God. If he had claimed all power *either* in heaven or in earth, but not in both, he could not have been what he represented himself to be. He must have *all power,* and *all power in heaven and in earth.* His gospel must be sufficient for all—not nearly all, but *all.* If any were beyond the reach of his call he would not be the Saviour that the world needs. And so with the duration of his sovereignty; no limitation can be permitted. If there were a time after which his world would fail—a day in the future beyond which his power could not reach, his would not be the final word in religion.

The third of this group of "all's" is ignored by many. Christ's disciples were instructed to teach *all* the things that he had commanded. Today we have some, even in the pulpits, who are egotistic enough to assume to select from Christ's teachings that which they think worthy to be taught. They feel about Christ as a puffed-up poet in Great Britain is said to have felt about Shakespeare—"He wrote many good things—but, of course, he had his limitations." Some of the higher critics talk as if Christ had many good qualities, but lacked the wisdom of today and therefore needed modernists of superior learning to select from his teachings such as are appropriate for the present day. If Christ was the "Great Teacher" and spake as "never man spake" he was competent to decide what should be taught and he instructed his followers to teach ALL that he had commanded.

The last "all" to which I call your attention is found in the concluding verses of the eleventh chapter of Matthew. "Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." As Christ commissioned his disciples to carry his message to ALL the world, so he offered salvation to *all.* Every heart that ever beat has been in search of peace; all have sought relief from the burdens of life. Christ is the Prince of Peace to all who will accept him and he will give us strength to bear all the burdens that fall to the lot of man. His yoke is the only yoke that is easy—his burden the only burden that is light.

The yoke is an emblem of service, but service is the price of life as it is the price of happiness. It is difficult to find a steer over six years old that has not a yoke mark upon its neck. The five-year-old steer that has not learned to wear the yoke is ready for the butcher's block. As soon as it is full grown it is fattened for killing; if it lives beyond that time it is a burden to its owner.

Whose Yoke to Wear?

We cannot escape a yoke. The question is not "Yoke or no yoke," but "Whose yoke?" A child wears the parental yoke and sometimes it seems irksome; it did to the prodigal son. He had doubtless looked ahead for some time, waiting for his majority when he could throw off the yoke of obedience, and be his own master. Finally, the day came and he demanded his portion. The father, no longer able to safeguard his son, gave him his share and the boy started out to enjoy himself. He had friends, of a kind, in abundance. Those who waste their substance in riotous living are not lonesome. There are always boon companions who are quick to learn when there is an entertainment fund available and they are loyal to the spendthrift so long as he has money to spend.

When the prodigal's money was gone his friends went also. He had to go to work and he was not fit for a high grade of work after his dissipation. He had to take what he could find and finally came to himself when he was a swineherd, satisfying his hunger with husks. In his solitude he had time to do some thinking. Then came the moment of repentance—"I will arise and go to my father." He would have been glad to wear again the parental yoke, but in his humility he was not willing to ask that. A servant's yoke was better than the "personal liberty" for which he had longed. The father bestowed

upon him more than he could ask and we leave this repentant wanderer in the midst of friends, his father rejoicing that his son who was dead was alive again.

There are yokes in variety and in great abundance. We come under the yoke of society before the yoke of government is substituted for the yoke of the parents. And soon after majority we usually come under the marriage yoke, a yoke fashioned for two which enables us to multiply life's joys and divide life's sorrows.

In every Christian land the individual chooses between the yoke of the devil and the yoke of Christ. It is a matter of choice and the vote is not unanimously for Christ's yoke, although it ought to be. The devil may not have invented the promissory note, but he uses it. Give him your allegiance and he will promise anything, but his promises are worse than worthless. His service begins with pleasure and ends in pain—"the dead are there." It is always noon when you put on the devil's yoke—the day is not as bright afterwards. The sun descends as one travels the devil's way and the path ends in an impenetrable forest shrouded in darkness. Christ's service begins with duty and ends in joy—"his delight is in the law of the Lord and in His law doth he meditate day and night." It is always morning when we put on Christ's yoke; the day grows brighter as we pursue our journey. And the way? "It is as the path of the just, which shineth more and more unto the perfect day."

Christ's yoke is the easy yoke for the individual and his burden is light for a nation. The civilized world has been wearing the devil's yoke; it carried the devil's burden until the burden became unbearable. The devil is the world's war god. He deluded even the most enlightened nations with a false philosophy that pictured preparedness as a preventative of war. Nations entered into rivalry in the building of fighting craft. One nation would build a battleship and advertise that it could sink any other battleship. A neighboring nation would then build a dreadnaught and announce that it could sink the aforesaid battleship. Then the first nation would design a superdreadnaught that could sink the dreadnaught, and then they all betook themselves to the dictionary to find prefixes for battleships as they built them larger and larger. They raised armies to correspond with their battleships; they filled the waters with submarines and the air with bomb-carrying planes. They mixed the elements to form poisonous gases and liquid fire. Finally war became so expensive that the nations looked into the abyss before them and saw there universal bankruptcy. War is so hellish that the world is turning away from

it. And to whom else can the world turn, but to the One whose yoke is easy and whose burden is light?

When the learned have made shipwreck of the world we are to be rescued by One reared in a carpenter shop. Who will say that a pigmy Christ can meet the requirements of the world today? Only a full-statured Christ—glorified by his virgin birth, majestic in his deity, and triumphant in his resurrection—can save the world from the perils that confront it. No man aspiring to be a God is sufficient—it requires a God condescending to be a man. Those who have sought to belittle the Man of Galilee will retire into the obscurity from which they came; they will be abashed by the brightness of the new day. May our faith enable us to join in the song when the chorus of the angels at Bethlehem becomes the international anthem.

ALL—blessed word! It describes the fulness of the love which God requires of us; it describes the completeness of the power with which Christ has been invested; it describes the universality of His call. Christ for *all* and for *ever!*

Not a Sin to Be Different

Margaret Slattery

IN view of the fact that none of us choose our place of birth, our language or our color or our nationality—in the face of the fact that we can make out of a baby anything that we will, I ask you some things and give you some facts. Here you sit this afternoon and some of you believe that the cardinal sin of womanhood is to be different. Don't you believe it is a sin to be different? Yes, you do! If you didn't believe it was a sin to be different, oh, how it would change a woman's vocabulary and her life!

A while ago I went to a northern middle state with my secretary. She told me that queer things were said about me. Nobody knew her and she heard a lot and told it all to me. She said that they said I was affected a little, they thought; that I was perfectly sincere but I was affected. Another woman said she didn't think so. The first one said, "She is, I know because of the way she pronounces her words; the way she says 'grass' and 'path' and all those things. That's what I don't like." And I had been sitting there a whole day wondering how any one on earth got his tongue in the place where he could say "grass,"

and when I say "grass," I feel so queer; I felt I could not say it. I can't say "afternoon" to save my life, and I am not a sinner, either. It is not a sin to be different.

When you write that into your consciousness, then you will begin to believe that if you are a Methodist, that it is not a sin to be a Baptist. You will begin to believe that if you are a Baptist, that it is not a sin to be a Congregationalist. Somewhere, it will get into your consciousness that if you are a Methodist, Baptist, or Congregationalist, it is not a sin to be a Universalist. Some of you have agreed with me on the first three, but some of you think it is a sin when you come to that. Aren't you funny? What would you do if you would happen—some of you good Methodists—what would you do if you happened to be born with Catholic parents and became a Catholic? Or what would you do if you had happened to be born in a Hebrew home and become a Hebrew? You know you can't help where you are born. You know you didn't have anything to say about it. You could not choose, could you? And, of course, as a baby you couldn't decide intelligently; it's impossible.

Oh, here we sit. God forgive us! Shame upon us. Through all the years we have wasted—Catholic has wasted; Protestant has wasted; Hebrew has wasted precious days talking about sins of differences instead of talking about what in God's name we can do for the earth regardless of our differences. (Applause.)

Of all that we have to teach to our children, promise, promise me, you will teach your children that. I love my church; I adore my church. I think it is the greatest church on earth, and the most sensible. I think it is the keenest and the finest and the most intellectual church anywhere in the world. I love its history; I love its great characters; I love its courage of adventure; I love its magnificent men and its glorious women. I adore its creed that sets me free. That's what I think about my church, and I want every woman of you with the same passion and the same language to say the same thing about your church, and if you can't say it, you are in the wrong church.

I have nothing whatever against passionate denominationalism any more than I have against men and women that happen to like a different kind of music than that which I like, or happen to be born under conditions where development was different than mine. I love you Methodists because you are perfectly great; because you try to stand together; and because you do love your church. I love to do it with you and you don't care. You have courage and up your hands go. How many of this audience are Methodists? Oh, thank you, you are

a great bunch, and if there is any group of men and women on the earth that has a right to be gloriously proud of its denomination, you have at this moment. You have a right to be proud. You are glad to be Methodists and so am I.

How did you get to be Methodists? How many of you that raised your hands had Methodist fathers and mothers or uncles and aunts? Yes. Most all of you, didn't you? How many of you were in a Methodist Sunday school before you were twelve ? Will you put up your hands? How many of you who are Methodists never went into a Methodist Sunday school until after you were fifteen? I can count you. Thank you.

How Man Read All Creeds?

How many of you read all the creeds of all the churches, compared them, studied your Bible and decided to be a Methodist? Most of you are what you are because of the place you happened to be born, the parents you had and the early Sunday school training you had, and it is perfectly all right that you are. But, when, in this day, because you are what you are, you turn your back and refuse to work with folks who are not what you are, you are un-Christian, and haven't even a claim to the thing that Christ tried to say at Palestine, and because that is true—(interrupted by applause).

I don't like you to applaud. I am so afraid you will applaud it and then go home, and the first time they have union evening services, you won't "union." I am afraid of you. I am afraid of you! You can't do it, but teach your children. Teach them we have different names. Teach them the great cardinal, glorious things of each denomination. Tell them how the groups came to be. Tell them the shameful story of the persecution of Jew by Christian, of Catholic by Protestant, of Protestant by Catholic, of Protestant and Catholic by Jew. Tell them the black shame of persecution. Tell them the persecution of the day, of the minute, of the hour. Call them in God's name and for Christ's sake to take what he meant when he said, "Thou shalt love; thou shalt love; and thou shalt do." No man shall see God who doesn't love his brother. Teach them what he meant when he said, "Many in that day shall say unto me, 'Lord, Lord,' and I shall say, 'I never knew you.'" Teach them what he meant when he said, "Suffer little children to come; forbid them not." Teach them what he meant when he said, "It were better for one who offendeth one of these little ones that a millstone were about his neck and he drowned in the midst of the sea."

Teach them all. Don't teach them anything at all about the long, theological names. Tell them we are fools, idiots. Tell them we have taken Jesus away from the sweet reality of his glorious life, tied him up with the names, creeds and phrases that none of us can even explain; that our mentality can't even grasp, and we will not set him free. Ask them to set him free. If you will promise me to teach them in this fashion, I will promise you that the next fifty years will see a world reconstructed. I will promise you that within the next fifty years, there will be in working power those principles which shall make for a common world society, based upon humanity. I will promise you that it will be absolutely impossible a hundred years from now for any nation on earth to take 100 Christian Armenian girls and women, put them in a church, light the candles, start the service, and burn them to death on their knees. Tell them that that can never be in their day. Tell them we have made automobiles—great ones. Tell them we have made aeroplanes and submarines. Tell them we have made a gas which can blow New York out of existence, so that no green thing shall live within twenty-four hours, and then train them in such a fashion that they would die rather than use it.

That is what you have to do. What a task! Anybody who thinks she is going to just teach the names of the books of the Bible will not accomplish much. Anybody who thinks she is going to teach the names of the Old Testament characters when half the world can't remember them—why most of you can't remember them! I could stick you now, if I tried, on the old names. Give them the new names. It is not a sin to know them. And I don't care if you don't know the shortest and the longest verses of the Bible—that is not a sin. I don't care if you can't say the ten commandments, if I know you are making a deadly struggle against evil.

Put Religion Into Life

You see what you have to do, don't you? You have to take religion out of a book and put it into a life. You have to take it out of the religious seminary and put it into a boy, and that isn't what you have been trying to do for the last twenty-five or thirty-five years. The last hundred years they didn't even know they had to do it. I used to go down in the long years ago when I supervised in the normal schools of the old state of Massachusetts—I used to go into the welfare group. I was interested in the mothers of our pupils—we had about twenty-two hundred of them—in seeing these mothers of the very poor districts come on Saturday mornings to buy clothing. Some of our dis-

trists were very poor, and I got from the very rich women, coats, caps, and under-garments and all the rest, and had a little sale so that a mother who had practically no money could buy a very good thing for 10 cents, 25 cents, 50 cents and $1, and keep her self-respect and never know whence the coat came. No child was ever able to say, "My mother gave you that coat. It used to be mine." We never had anything personal in it.

Women, will you listen? Do you know what happened the past two years to that welfare house? It has gone out of business. Do you know what put it out of business? Prohibition in Central Massachusetts put it out of business! (Applause.) I don't care what they say about it.

You have been very patient on this hot afternoon, and I am not going to take the fullest explanations of our study—am just going to give it to you in this fashion. Now, let me sum it up for you. Where you were born, when you were born, your parentage, your language, your color—of these you had nothing to say. Therefore, your obligation to God is to solve the race problem on a Christian basis. Therefore, every responsibility which comes to you is as a member of a common human society. You can be yourself now—very little different from what you are at the moment.

A few of you will get great glimpses when your souls and minds expand, but you have in your keeping youth,—and if you begin young enough, you can make it anything, teach it anything, guide it to do anything you will. If you will make your community clean, your streets safe, your church warm and sweet and true, your home a home.

This is the hour when it is possible but if you fail, ten years from now it will not be possible. Now, is America's hour. Ten years from now her hour will be past, and you have her children. It is not a sin to be different; therefore, do as we will, we can all come together and stand hand in hand for civic righteousness, for the faith and character of God translated into the faith and character of man, as Jesus showed, it must be translated in notes of warm, human experience and reality.

Same Old Church Carpet

Now, in the moments of discouragement, when it is hard, will you remember the things with which I close? You will go home to the same old church. The church hasn't been to a convention. If it has a ragged carpet, the carpet will have the same holes. If it has a dull minister, he will be just as dull. If there is a stupid congregation, it

will be just as stupid. You can tell it all you heard at the convention, and you will try to make it over. I used to think I would make it over when I was sixteen. You should have seen me making it over. I have learned a lot since then. It will not be different, but you will be different, and when one person is different, it is quite marvelous to see in the record of human history what has been done.

Abraham Lincoln was different, and because he was, he re-wrote the humanity of America. So, as many and many of you are different and you have children, you have the hope of the world. You have all there is that is worth giving one's time and attention to.

You know that beautiful building in Tokio which was builded for the convention and which burned down. I never saw it. I arrived in Tokio late and did not see that beautiful building. I saw the young Japanese architect who sobbed his heart out because the glory of his hands was burned out in ten minutes. It was the first thing I had expected to see, but what I did see when I went to look over the place was ashes, devastation, twisted wire, great heaps of charred logs—a desolate thing. And right in front of it, I saw a line of the Japanese pine trees—those beautiful artistic things that make such a wonderful background. On this side next to the building, they were turned brown by the heat; on this side, they were still green. In front of them was that marvelous bit of wonderful sculpture that had been made for the decoration of that wonderful building. It was Jesus blessing little children.

There was Jesus and every child of all nations, some clinging close to him. A darling little black thing with his hand on the knee of Jesus; a little brown beggar, rolly and fine, his eyes glistening, holding the end of his garment. A sweet little Anglo-Saxon curly-haired girl with her head close to his shoulder. A very beautiful picture. Behind it, everything was ashes and death and ruin. In front of that row of trees was that statuary; not a mark of smoke, not a mark of fire, not a black spot upon it. Every day I went out to look at it.

Every day I remembered the torture of my soul as I went in those awful days—more awful for a woman than for a man, for a woman wasn't fighting her way—she just had to look. I saw the black twisted things of what we thought was civilization. I saw France ruined and Germany ruined, and Hungary gone, and Russia starving to death, and Armenia in blood and pain and tears, and Turkey in chaos, and India wild with a passion, and China at war, and Japan fighting her fight as to which way she would go. I saw the world with its precious things twisted and broken and blackened by the awful thing that had fallen

upon us. Nothing left to us but the thing that Jesus stood for and was, and the children of the world. But that left to us young life, and the Golden Rule, and the sermon on the mount, and the capacity for sacrifice, and the passion of love—that is left to us. There is kindness in the heart, there is love, there is joy, there is happiness, there is children. We shall recover them all again if you are true.

May God help you to be great in your teaching to let no littleness make your mind stagger or grip and paralyze your souls. God make you great—great as the day and great as the childhood that looks up to you, and that greatness will be your reward. It will be the gratitude which the future ages alone shall give to you in the day when you have passed on.

The Changing World Order

Charles M. Sheldon

Topeka, Kansas

THE changes which have taken place in the outward world, political, industrial, agricultural, scientific, mechanical, theological and economic, are perhaps more clearly seen if we think of the things common to our every day life, that Jesus never saw.

Jesus never saw an automobile, a phonograph, a wireless instrument, a radio outfit, a daily newspaper, a printing machine, a sewing machine, a phonograph, a typewriter, a railroad train, an ocean steamer, a twine binder, an anaesthetic, an electric light, a book, as we understand the word, a public school, a republic, a university, an organized church, a Sunday school, a young people's society, a missionary society, a temperance society, a peace society, a red cross society, a young men's Christian association, a hospital as we understand it, nor a hundred other things that are a part of our every day life.

The political changes in the world have taken kings and emperors off their thrones and substituted at least attempted rule by the people. This change has been for the general betterment of mankind, even when the experiments in self rule have been attended by blunders and mistakes and even wrongs. For it is better for men to try to govern themselves than for some tyrant or egotist to impose his rule over them.

The industrial changes have resulted in organizations of labor and of capital. The immediate result has been to create a state of warfare

between classes, which is daily going on. The industrial situation may be described as unsettled, with a growing demand on the part of the general public that both sides, labor and capital, find a way out of present disputes along some line of co-operation and good will.

The agricultural changes have been partly mechanical and partly economic. The introduction of machinery has led to the necessity of a better educated class of farmers, while the fact of unorganized groups of land tillers has led to exploitation of food products and market changes that have discouraged large numbers already on farms and discouraged young men from taking up farm life. The recent discussion in Congress and the organization of special departments to consider the importance of the farm to the country's welfare, are intimations of the waking sense of the farm's essential value to the life of the world.

The scientific changes of greatest importance are those which have affected the health of the physical life of men. The discovery of serums that are wiping off the world map great diseases like typhoid, smallpox, diphtheria, and the knowledge of the cure of tuberculosis, are discoveries that hold great hopes of farther discoveries for cures of cancer and other ills of the physical life.

The mechanical changes that are affecting the life of the world are those which have changed the transportation of persons and of things, the telegraph, the telephone, the radio, the moving picture, the automobile, the airship.

The theological changes are along the line of greater freedom of human thought and belief, shorter creeds, broader sympathy, less dogma, more humanity. There is less superstition and more practical exhibition of Jesus' teaching as seen in world-wide response to appeals for common bodily needs and physical demands.

The economic changes which have affected the life of the world are connected with the political and industrial. If we knew more in detail what were the exact conditions of the masses in Jesus' time we could state more wisely and truly the increase in human comfort which the average man enjoys compared with the condition of the men who lived under the Caesars. There can be no doubt that in spite of all pessimism the average life of today is far more comfortable physically than it was in Jesus' time.

The factor which has been thrown like a poison bomb into all these changes which were going on, was the great war. It is not the purpose of this address to dwell on that destructive factor except to mention it as an illustration of the human failure to progress as fast and as con-

structively in its thought as it has progressed in its mechanical and scientific advances. The tragedy of the war also complicated the affairs of the world in its markets, its finances and its attitude politically.

What is Result on Christian Program?

What bearing have all these changes mentioned had upon the thought and conduct of mankind? And especially of interest to us is the question,—what have these changes and the upheaval of the world in its commerce and its politics done to influence the Christian program of the church?

The first immediate result of the new world order has been a change in its definition of war. And with that there is growing fast a conviction that the things the world depended on as powerful and important are in reality of small value compared with the ideals of Jesus that the world has denied or held in contempt as not practical. The world is beginning to find that the ideals of Jesus are the only practical things, the only things that work.

Before the war the world boasted of its commerce and its money. But all the interwoven commerce of the world had no power to stop the tragedy. The world boasted of its culture, but it had no power to still the passions of men. The world was proud of its science, and thought it was universal and international. But it had no influence to stop hate. About the only thing science did was to alleviate some of the suffering caused by war's wounds and then create more deadly instruments to make more suffering.

The world boasted of its ecclesiasticism, and made much of its rites and ceremonies. But its most costly cathedrals became targets for human hate. Even the organized church had no influence to prevent the war or stop the killing and destruction.

The only thing that could have stopped the hate and the madness was the ideals of Jesus, and they were not tried. Good will towards men was the only thing strong enough to prevent the tragedy. And the world did not have sense enough nor statesmanship enough to try that. If good will towards men could have prevented the killing of millions of young men and the demoralization of the civilized movement of the human race, for many years to come, good will must be more practical than money, culture, science, and ecclesiasticism. But the world for centuries has believed that Jesus was a visionary and that what he taught would not work in the market place or the legislative hall. It is the only thing that *will* work. And the world is be-

ginning to find it out. Perhaps the most valuable lesson the world is learning from its hate is the stupendous fact that love is the only thing that will save civilization. Love to God and fellow man. The creed of Jesus is the highest statesmanship of the world. We have belittled it. We are beginning to discover, before it is too late, that love never fails. Money fails, science fails, culture fails, ecclesiasticism fails, love never fails.

The passions of men are too strong and elemental to be influenced by mechanical changes that affect the outward environment but do not move the inner life. A man with an electric lighted house, with a radio outfit, with a phonograph and a piano and a daily paper and a college degree, may be just as pagan as any man born under the Caesars. All the world changes that have made a new civilization in the last fifty years do not make the human race any happier or better unless there is a corresponding change of the inner thought and life. It is therefore of little consequence to discuss the changing world order unless we talk about and act about the ideals of Jesus which alone can make men themselves all over into new men. "If any man is in Christ he is a new creature." Not if he is in an electrically lighted house. "Old things have passed away. All things have become new." It is on account of that possibility of new men that we may go on to consider the program of a church or of a Sunday school in a world that is outwardly changing its forms of political and industrial and economic life.

If we are entering on a new era of world history fashioned out of the crosses of our suffering, what shall we build with those tear-stained materials? On the cross of Jesus has been built the church. What shall we construct with the crosses of our bitter experiences and with the iron that has entered into the world's soul?

Schools Work Out Ideals of Jesus

Whatever else the Sunday schools of the world do in the working out of a program, one thing seems to stand out clear, and that is the teaching of the practical ideals of Jesus. But before that can be done effectively, the church must give the Sunday school its right place in the educational rank of positive forces in the new world order.

And by that is meant defining the Sunday schools of the world as the greatest educational institutions of the world. They are not organized to teach art or science or mathematics or language, but they are organized to teach boys and girls about God and justice and truth

and right living. If religion is greater than any other knowledge, then certainly it is not claiming too much for the Sunday school that it is the highest educational force we have, and if so, then the churches must put it in the highest place of honor and value.

If you are a well-to-do American citizen with a family you do not think it is extravagant to pay a large sum to send your boy or girl to a college to learn languages, science, philosophy or banking. You pay the secular institution hundreds of dollars for the instruction and the expense of educating your children in secular affairs.

How much does the American citizen, well-to-do, in the average church, pay to have his boy or girl educated in the Sunday school? What proportion of the church members' income is given to the church for equipping the greatest educational force in the world? Most Sunday schools carry on their wonderful work under the worst handicap. No high school would endure for a moment the pitiful school room equipment that the churches provide for their Sunday schools. Is it any wonder that the boy or girl look upon the Sunday school often with indifference and even with contempt?

The time has come for church members to pay the price for religious instruction. There is money enough in the average church to put up well furnished religious educational buildings for the tremendous teaching of religion and conduct. We have cheapened religion by letting the church give it to us as if we were objects of charity. Salvation is free. But religious education ought to cost something.

Need Special Buildings

If the church really is in earnest about religion it will provide in this new world order, special buildings for the Sunday school. A beginning is already being made. In these specially built structures, as well planned as any high school or college building, a great program can be carried out, based all the time on the Sunday school's faith in the working ideals of Jesus. Moving pictures can give the school Bible scenes and invaluable instruction in Bible history and persons. Sex lessons can be given by consecrated Christian men and women doctors. Musical instruments can be bought and boys and girls trained in great orchestras and choruses. Object lessons from actual objects brought from Palestine can form a most interesting collection in the Holy Land laboratory to make the Saviour's life real and vivid. To carry out this ideal program certain teachers and leaders might well be employed and paid. Or at least a salaried leader of certain depart-

ments might be the means of enlisting enthusiasm and power in places where now we have little of anything except waste and weakness. But in any case the Sunday school cannot work out its ideals until the church membership wakes up to the value of the school itself. When it does do that, the expense of carrying on a well equipped Sunday school will no more be thought to be fantastic or impracticable than the expense of sending John or Mary away to college to learn how to mix chemicals or measure the distance to the stars. And to what practical value will it be to the boy or girl to learn the distance to the stars if they do not know and love the God who created them? Or to speak a dozen languages and not know how to say "Brother"?

Once defined at its true value by the church, and once set to work with a program dignified and splendid as befits it, the Sunday school may well enter on a new life in a new world order. And what program can take the place of putting always and ever at the front the practical ideals of Jesus? For if the world is to go forward in its religious life as it is going forward in its mechanical and scientific life, it must lay the emphasis on those things which make a new heaven and a new earth wherein dwelleth righteousness.

The Sunday school must teach the practical possibility of the universal coming in of world wide peace. What the militarist and the diplomat say is impossible and impracticable the Christian says can be done. "I can do all things" is the motto of the idealist. "Through Christ." There is the power behind and within the idealist. A world that has wiped duelling and segregated vice and slavery and legalized gambling and liquor off the map can wipe war off the map. I said over twenty-five years ago I would not die until the last saloon and brewery were outlawed. And they have been in the United States. I would like to live until the last battleship is built and the last shot fired in anger at a human being.

Together with the ideal of a world at peace goes the ideal of a world brotherhood which the Sunday schools of the world must teach and learn in ways they have never taught it or learned it. Where had the real brotherhood of man been taught anyhere in Europe or America even by the church before the war taught us that it did not exist? The last lesson of Christianity seems to be this one. Race hate and prejudice, the mob and the faggot and the torch and the poison of the heart's unkindness smear the pages of the world's history, in spite of church bell and cathedral towers. Now comes the hour to emphasize as never it has been the oneness of God's great family. The prayer of Jesus that his disciples might be one was not only a longing that they

might think the same in their theology but that they might feel the same in their affections. And that lesson can be taught in the Sunday schools as nowhere else, with impressionable material, before the hardness of feeling and the settled prejudices of age make a change of feeling impossible. O, for a vision of the Master as he wrought in the little carpenter shop and dreamed of a world where men really called men Brothers in deed and in truth.

The program for the Sunday school is very definite and possible. The exaltation of the institution at the head of all educational forces in the world on account of the basic things it is organized to teach should be the ambition of every teacher and superintendent and pastor and pupil. The church that has to be ashamed of its Sunday school is not a church of the all conquering Christ. And a church that is not spending on its Sunday school as much as it spends on its church quartet or the flowers that decorate the pulpit platform needs to have the flowers laid on its grave while the highly paid quartet breathes its last Amen. Then let the greatest of all educational forces insist that the things that Jesus taught are the only things that will work in a world which has magnified in the old order the destructive forces of hate and war and jealousy and intrigue and partisanship and ignorance. But a new order is being built up. A new world is being shaped by the Christian. Evil shall not overcome. Hate is not more powerful than love. The devil is not better educated than the disciple of Jesus. The Sunday school that is furnished with the tools to work by a church that is willing and eager to pay the price, and then carries out this program of sending out into the world boys and girls who will soon be men and women who believe with all their hearts in the practical application of Jesus' rule of life to politics and business and statesmanship is a Sunday school that will make the future history of mankind. It is a mighty thing which you represent here. And with God's help it shall be the power that shall set up a new and living influence that shall move the world out of darkness into light. And it shall be possible because Jesus believed in the ideals he taught when he said: "Go into all the world and make disciples of the nations. Teaching them to observe all things that I have commanded you. And lo, I am with you always even to the end of the age."

Presenting Portrait of H. J. Heinz

E. D. McCafferty

IF you were to visit the office of this association in Chicago, you would find upon the walls the portraits of John Potts, William Reynolds, W. N. Hartshorn, E. K. Warren, Justice Maclaren and Bishop Vincent—all names inseparably linked with the history of organized Sunday school work.

If you were to visit the office of the World's Association in New York, you would find upon its walls the portraits of B. F. Jacobs and Sir Francis F. Belsey—whose names are a part of the history of the world-wide Sunday school movement.

This idea of thus perpetuating the memories of these great and good men was conceived by the late Henry J. Heinz. It was through his generosity that it was carried out. Two years ago, in Tokyo, Japan, his portrait was presented to the World's Association, the gift of his children. Today his portrait is to be presented to this association, by his children, in recognition of his supreme devotion to the Sunday school and the things for which the Sunday school stands and works.

By that action at Tokyo, and by this action here, his sons and daughters testify to their recognition of what they knew to be the deepest love of their father's life. They knew that he cared for art, for beauty, for education, for good citizenship, for the well being of people; they knew that he cared for the great business of which he was the creator: they knew that he cared supremely for them and his family, but they knew finally, that the real passion of his life was religion. There the real love of this great-souled man was to be found.

Out of the ranks of the common people, he came to be one of the leaders of them that toil. He had the brain to organize, the ability to choose the right people to labor with him, the enthusiasm to inspire them, the personality to win their affection: he had the honesty, integrity, patient industry to command the respect of other men, and with it all he had the simplicity, the tenderness, the humanness to draw man unto him in confidence and love.

Bearing in mind that his life was not lived in the seclusion of the cloister, nor in the safe retreat of a professional chair, but was spent amid the thunder of the captains and the shouting, shall we look for the value of his life in its material accumulations, in the things he

possessed? Shall we point to a great and prosperous business institution, bearing his name, as representing in any degree whatever the value of his life and work?

According to the judgment of the hour, as reflected in the thought and talk of a certain class of men, by no means small, the value of a man's life to society is to be measured by such things as money, stocks, bonds, and securities. But is that a true measure to use?

Influenced as we are likely to be by the materialism of a commercial age, let us assure ourselves by going back to the story many here learned in childhood, and have since taught to childhood, the story of a great teacher who was once addressed in this wise:

"Teacher, bid my brother divide the inheritance with me."

The teacher, looking into the face of the man who thus addressed him, and reading in the request made the selfishness of the human heart and the false view of life, replied: "Man, who made me a judge or divider over you?" and then turning to the crowd that stood by looking on, he said: "Take heed and keep yourselves from covetousness,"—thus sounding to the bottom the motive that lay behind the request made to him, and he then continued by giving utterance to this eternal truth: "For a man's life consisteth not in the abundance of the things which he possesseth."

It is not what one has but what one does. The majestic deed is the deed of service. We are compelled to bow to the superiority of a life unselfishly devoted to the service of others, to the life that is not anxious about any reward, other than the consciousness of duty faithfully performed. What is the measure of the value of such a life? Clearly it is not expressed in the terms of the market place, nor measured by gold.

It was not houses and lands and the contents of a strong box that made Henry J. Heinz worthy of this recognition today, but it is because of the life he lived—its condemnation of the false and wrong, what he did to lift the soul of man ever higher, to make men and women better and nobler, to increase human happiness, to make this old world a lovelier place in which to live, to promote righteousness, for which he never lost his enthusiasm.

A moment ago I said the real passion of the life of Henry J. Heinz was religion—and how simple was his religion. He was not a mystic. He wasted no time studying dogmas, which too often puzzles that lead through tangled thickets of thought to inhospitable shores of doubt. His religion was the simple gospel of faith, learned from his mother's bible. It influenced and colored every act of his life, and so dominated

his thought that in the testamentary disposition of the fruits of his business activity he gave first place to a declaration of his religious faith, opening his will with these beautiful words:

> Looking forward to the time when my earthly career shall end, I desire to set forth at the very beginning of this will, as the most important item in it—a confession of my faith in Jesus Christ as my Saviour. I also desire to bear witness to the fact that throughout my life, in which were the usual joys and sorrows, I have been wonderfully sustained by my faith in God through Jesus Christ. This legacy was left me by my sacred mother, and to it I attribute any success I may have attained during my life.

His belief in and service for his Master is this good man's greatest monument.

Mr. President: To honor his memory among those whom he regarded his yoke-fellows in his Master's work—his Sunday school associates—I now present, in the names and in behalf of his children, Howard Heinz, Clifford S. Heinz and Mrs. John L. Given, this portrait to the International Sunday School Association, believing with the poet that—

"Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky
Shine on our mortal sight.

"So when a great man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the paths of men."

Response

W. O. Thompson

THIS great convention has no more sacred duty before it for the day than to turn aside and reverently and gratefully acknowledge not only this splendid gift but the more splendid life of him who remains with us in precious memory. Henry J. Heinz was a product of a pious, godly mother, the influence of the Sunday school, loyal devotion to the church and a human interest in the welfare of others. From early childhood, he learned the simple but elementary lessons of honest, hard work and painstaking attention to the things he un-

dertook to do, and cultivated the time-honored virtues of industry and thrift. From his mother's knee, he learned the lesson of reverence for the Bible and fashioned his life upon a faith that never questioned the integrity of its message. This faith produced in him that cheerful, happy optimism that made him courageous in times of discouragement and persistent in every good word and work. He had the personal charm of winning others to his own optimism, which seems to have been both infectious and contagious. He endeavored to arouse the enthusiasm of those whom he knew intimately to join with him in the organization of that same enthusiasm for others less fortunate than themselves.

It is interesting to know that while traveling in the Orient, his interest in the Sunday school as a great missionary organization was profoundly developed. This came after more than twenty-five years as a superintendent in his local Sunday school. The more he traveled the greater his interest became in the Christian faith as the great and pressing need of the world. It would not be altogether true to say that he was in any way local in his attachment; but one cannot fail to see that, aside from his home state of Pennsylvania, he developed a very keen interest in Japan, Korea and China. His attendance upon the meetings of the World's Sunday School Association, the International Sunday School Association and the Pennsylvania State Sunday School Association all indicate that, in his mind, the cause of the Sunday school was one and the same the world around. Beginning with 1866, Mr. Heinz was continuously in Sunday school service until his death in 1919.

We must not, however, think of Mr. Heinz as associated simply with the organization of the Sunday school. He was equally devoted to his church. But aside from these facts, he was interested in the individual man, woman and child. Not infrequently he was found rendering service in his personal way, as if he thought his supreme duty lay in the needs of the particular person at the moment. His business, his life and his associations were never so important as to interfere with his personal service to people in the humblest relations. Aside from these things, however, one should not overlook the fact that his interests seem to have been absorbed at times in his business, at other times in his church or the Sunday school; at other times the welfare of the community in which he lived seems to have gripped him with tremendous zeal. Amid all these activities, and the perplexities that come with the amassing of a fortune, he was able to develop a very genuine interest in art and the things of beauty in the world.

He not only was a believer in God, but an admirer of the beauty of the world God has made. He was, equally, an admirer of the fine, artistic products of men and women. The result was that, day by day, Mr. Heinz grew in an appreciation of the things that are pure, the things that are lovely, the things that are of good report. No small wonder, therefore, that his cheerfulness and optimism, together with his keen appreciation of the beautiful in the world, made him a man of triumphant faith and of undaunted courage. We shall not soon see another such figure in the history of the Sunday school world.

We are assembled today in accepting this portrait with uncovered heads, while we reverently acknowledge our gratitude to God for leading this great man of the kingdom on from strength to strength, for putting it in his heart to perpetuate his life of service by the many gifts he has made to the cause of education, of the Sunday school, and of other civic and human interests. We are pleased today to record our gratitude to his family for their generous gift to this association, and, in the name of the International Sunday School Association and of all who love the Sunday school, I accept this portrait and extend to the givers our profoundest thanks and our sincere gratitude, and pray that the blessing of God may remain with the children of Henry J. Heinz to the latest generation.

The Moral Situation in America

E. H. Lindley

Chancellor, University of Kansas

WE may accept the fact from the testimony of students of American conditions that the present moral situation represents a profound break in that prevailing prior to 1914. Some see in this departure from the old standards a profound deterioration of the moral life. As one reads the records of crime waves and the like there seems ground to believe that the moral situation is as dark as it can be painted. But other considerations suggest that while there have been great changes in the moral situation, the moral life has not been actually lowered in its levels.

The causes of the change in the moral situation are, first, the great war with its release from the ordinary restraints of civil life. Second, the enormous growth of knowledge in recent decades which has opened many new facilities for the adventurous human spirit and which has

endowed the youth with an experimental attitude toward life. Third, the domination of much of our public life by a confused conception of democracy which consists in the belief that the temporary interests of the people are their fundamental interests and that the satisfaction of their temporary moods and whims is a worthy subject of public leadership—"Giving the public what it wants" is supposed to be the way out of the wilderness of our confused and complex civilization. This psychology of people ignores the deepest trends of the human spirit, the sense of responsibility to duty and to right which are in the soul of man and which constitute his deepest interests in life. As an illustration of this confusion, your child has an interest in the right development of public education but your child may now show no interest but may have his eye fixed on the movie, on the playground. Great leadership in church and state is to call people to the consciousness of the deeper interests of their lives.

Another factor is the ancient feud between youth and age. "Every generation criticises its daughters and praises its mothers." Youth, feeling the undying fire in the heart, scorn the ancient ways, and their elders, well settled in habit, fear that departure from the old conventions means the dissolution of the moral life of the youth.

And yet an increasing number of young men and women are rising to places of commanding leadership in the modern world. This achievement would be impossible if the moral life of the recent generation were not essentially sound. Forces therefore that have been at work long in human society breed the moral ferment of our time. There are many who count the youth of this generation as the moral equals of any that have lived.

No consideration of the moral situation is worth while without some definition of what we mean by "moral," by "morality," by "virtue," by "goodness." To be good is not to be in blind conformity to a moral code, however excellent that code may be. To be good is to be in right adjustment to the essential life relationships; to be virtuous is to be actively and aggressively loyal to these essential life relationships. Loyalty to these relationships results in the development of a rich personal life, and goodness in terms of self-development, therefore, is whatever in the long run fits one for a rich personal life. To be good is to have the right knowledge and standards and attitudes that will enable one to function best in the home, in the neighborhood, in the school, in the state, and in the universe. Goodness always appears when one with reverence for personality is responsive to the claims of the various worlds in which he lives and from which he derives the

sustenance of his life. The virtue of being a good son is one acquired through long years of devotion. So the technique of good citizenship requires a man's years of thoughtful adjustment to concrete situations in one's relations to his fellows. Goodness calls for moral thoughtfulness, intelligent resourcefulness. The Golden Rule is an abstract rule of action which prescribes no definite responses to our fellows. Try for a single hour to put into practice the Golden Rule without thought and you will inevitably violate that rule. The great need of the times is the systematic study of our essential relationships to one another and to the world—our ethical relationships, and then practice in those adjustments. This may be secured partly through public education but chiefly in the home and through proper religious instruction. The growing interest in weekday schools of religion for children and of improved methods in the Sunday school are hopeful auguries. Religion alone can bring to man the command from on high which carries with it the urgent obligation to do the right for its own sake. There is within us a moral law, the voice of conscience which is something we cannot do what we like with. It is universal and authoritative and a violation of that law brings the most durable pang which man may know. The great mission of religious education and religious worship is to bring home to the imaginations and the hearts of men the supremacy of this moral law, this voice of conscience which enables mankind to find its eternal interests and not its temporary satisfaction. I am persuaded that this generation, exposed to a vastly bigger and more complex world than their elders knew, that the youth of this generation, given Christian homes and an education in the spirit of the Christ, will give an account of themselves which will not shame their ancestors. The world will become better not through drift but through the efforts of men—of state-conscious men and God-conscious men.

Alice in Hungerland

Dr. Paul S. Leinbach

IT goes without saying that the Sunday schools of the world are supremely interested in the world's children, and that in accordance with the spirit of Jesus, those little ones should demand our first consideration who are in most pitiful and desperate need. What theme could therefore be more logical for our discussion at this great convention than the tragedy in Bible lands, in that part of the world in which

the prophets and apostles lived, and where our Lord wrought his marvelous ministry? Massacre and deportation have slain their hundreds of thousands, and horror has followed fast upon horror, until it has become a land of stalking death and perpetual nightmare.

America has given sixty millions of dollars to relieve the distress and minister to the need of these suffering people. She has sent hundreds of the flower of her young manhood and young womanhood, who have gone to the darkest and most dangerous places to nurse and feed and shelter the surviving victims of cruelty and oppression, and to woo and win them back to health and usefulness. We question whether a finer piece of humanitarian work has ever been done in the history of the world than in the salvaging of human life in Bible lands. Through these terrible years it has cost far more than money. The workers have suffered privations, disease and peril, and some have sealed their devotion with their lives.

It made me feel proud, as an American, to go up and down through the Near East and see what these splendid representatives of ours are doing; going into the fields and caves to find the boys and girls who have been eating grass and dirt, and suffering unspeakable agonies; bringing in these little children of deprivation and sorrow, covered with dirt and vermin and disease, cleansing and fumigating them, putting clean clothing upon them, providing shelter and friendship to cure their heartache, teaching them again how to smile and how to play. And when I saw it, I said: "If these young people from America are willing to cross the seas and live their lives so lovingly into the lives of these poor little children, the least we can do at home is to stand behind them with our prayers and our gifts."

After all, the cheapest thing we can give is our money—it costs so much less than life.

"Alice in Hungerland" is a great picture. It proves again that fact is more potent than fiction. It is the revelation not only of a desperate need, but also of the great heart of America. It is an appeal to all that is highest and holiest in our natures. The Sunday schools of America which have contributed so many thousands of dollars to keep alive these little children in Bible lands may well thank God for what they have been enabled to do. It has become a sacrificial offering that has been twice blessed. And if they could see the many thousands of little children in the orphanages of the Near East joining in their prayers of gratitude, and crying out, "God bless the Sunday schools of America!" I am sure they would rejoice even more.

Today there are 110,000 little children being cared for by the Near

East Relief, the chartered organization of our government, which has been so splendidly supported by the offerings of at least twenty millions of Americans. Many thousands of other little children are still outside, lonely and in peril, knocking at the doors of our orphanges with their appealing cry for bread and shelter. Tens of thousands of women and children are held in a bondage worse than death in the harems of the Moslem. Many are being subjected to torture because they refuse to become Mohammedans. Political justice, promised to our brave Armenian allies, has so far been denied by the great powers which made the promise. Humanly speaking, there is nothing between them and death but the continued generosity and the fervent prayers of those who have the love of Christ and of his little ones in their hearts. Whatever the claims made upon the Sunday schools of America, this is one that cannot be resisted by those who remember the words of Jesus, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Facing the Facts

Wayne B. Wheeler, LL.D.

General Counsel and Legislative Superintendent of the Anti-Saloon League of America

FACTS, not theories, interest hard-headed Americans. The national prohibition act is based upon experience in the states and common sense. Thirty-seven states adopted prohibition before the Eighteenth Amendment became operative. All of these states prohibited light wine and beer and practically all adopted a one-half of one per cent standard because it was necessary to law enforcement.

If Congress should repeal or change the definition of liquor we should still have thirty-six states with a one-half of one per cent standard, three with a one per cent standard, and the other nine with a variety of standards.

The cry that labor demands beer and light wines is unfounded. On May 16th a test was made in the 33rd District of Pennsylvania, now the greatest industrial district in the United States, with its steel mills, factories and mines. Seventy-five thousand dollars was expended by the beer and wine champions to defeat Congressman Kelly, who is an outstanding advocate of prohibition. He was renominated for Congress on the Republican ticket by a majority of 11,900, by a vote of

three to one on the Democratic ticket, and unanimously on the Prohibition party ticket. Seventy-eight United States Senators and a majority of Congress come from states where the state itself has prohibited even one per cent beer. A Senator or Congressman who votes against the standard maintained by his own state for law enforcement does not deserve the support of law-abiding citizens. Senators like the senior Senator from Missouri, who have fought law enforcement measures and spent their time in abusing and misrepresenting those measures enacted for the public good, have forfeited all claim on good citizenship.

Thus far we have established two facts: Prohibition enforced is a success, and even when only partially enforced it is better than the license system. The following results prove it: Drunkenness has decreased more than one-half. Those opposed to prohibition admitted, after a survey made recently, that consumption of beverage liquor has fallen off 70 per cent and that the number of drinkers is reduced over 17,000,000. Crimes related to liquor have fallen off materially, and all existing crime induced by drink proves our contention that alcohol provokes crime and should be eliminated. Nineteen hundred and twenty-one was the healthiest year in the United States. Liquor as a contributing factor in poverty is now negligible. Over $2,500,000,000 wasted for drink has been turned into useful channels. Bank deposits and savings have increased, and the net increased wealth of the country last year was $8,000,000,000.

The attempt of the liquor interests to nullify this law is a challenge to red-blooded Americans. No law-abiding citizen can choose the laws he will obey and those he will not obey. The higher the individual in social or business life, the greater the responsibility that should be attached when he defies the law of the land. The genuineness of one's good citizenship is measured, not by his obeying laws which he likes, but in obedience to laws made for the public good even though he may dislike them. The man who buys liquor from a boot-legger is as blameworthy morally, if not legally, as the boot-legger himself.

It is as indefensible for a Congressman or a Senator to vote to support non-enforecable legislation as for the boot-legger to break the law. A public officer who by his inaction protects the law-breaker is as dangerous as the crooked official. There is a chance to catch the latter, but the former, like the slacker, fails his country when he is needed. The Eighteenth Amendment was adopted by 23-24ths of the states, a greater proportion than ever voted for the ratification of any other amendment. It is therefore entitled to proportionately greater respect.

Mexico's Good Wishes

Dr. William Wallace

THE National Association (Sunday school) of the republic of Mexico was born in the midst of a great revival meeting of missionaries and Mexican workers in the City of Toluca twenty-eight years ago, when Moody and Sankey made their only evangelistic campaign in our next door neighbor to the South.

This association has since met in annual or biennial conventions, together with the National Unions of Young People's Societies. During the worst of the revolutionary period, about seven years, these conventions had to be suspended, but we were able to resume in 1920.

Our last convention in Chihuahua was one of the most enthusiastic and best prepared. The local Protestant churches of that frontier city, made famous by our good friend, and ex-bandit Pancho Villa, entertained the two hundred official delegates at their own expense, including even the payment of the taxi fares from station to stopping places. The initiative in preparing the whole program was taken by the Mexican themselves. The few missionaries present took a back seat, looked on and wondered.

In the frontier city of Monterey, one of our most flourishing Presbyterian Sunday schools, well organized, with a staff of teachers of the second generation of Evangelical Christians, I see an ex-contraband, unlettered, but soundly converted, leading the school. That was twenty years ago. His children, Moses, Joshua, Aaron and Miriam, are little tots. Fifteen years ago Moses, the oldest, graduated at our Presbyterian Boy School in the Valley of Mexico. Ten years ago he graduated with highest honors at Washington and Jefferson College, Pennsylvania; later, under Carranza, he reorganized the great National Preparatory School in Mexico City, with its thousands of students, introducing modern athletics, self government and high Christian ideals. This very month he took his Ph. D. from Columbia University, sailing to France to continue his studies of European school systems. Only thirty-three years of age, and with a sound constitution, he has a great future still before him. I have never known a man of any race more pure, laborious, persevering, unassuming and filled with the spirit of service than Moses Saenz. A short time ago, in spite of pressing duties, connected with the superintendency of that great preparatory school, I saw him in his place on Sunday morning, teaching a class of poor Mexican women.

Some two years ago, an American lady of culture, and a distinguished archaelogist, invited some forty representative men and women of the English speaking colony in the City of Mexico to meet Blasco Ibanez, author of the "Four Horsemen of the Apocalypse."

Don Blasco graphically described the wanderings of the primitive Mexica tribe, which made its way southward, over the table-lands of central Mexico in search of a permanent home, guided by a big medicine man, who was under the direction of Huitzilopochpli, their war god. They were told to settle on an island, where they should see an eagle, perched on a prickly pear, and firmly holding in its grasp with beak and talon a squirming snake. This portent was later fulfilled when they caught sight of an island in one of the many lakes that covered the beautiful valley of Mexico. And so the crude aggressive tribes of Mexica, who later gave their name to the whole country, settled here.

That eagle perched on a *kopal* and dominating the serpent was forthwith adopted as the symbol of Mexican nationality, and when Mexico declared her independence, one hundred and twelve years ago, it became an essential feature of the Mexican flag.

And Don Blasco Ibanez discovered therein a deep symbolism. "The snake," he said, "represents the crude, cunning, sensual traitorous traits, which may be found lurking in the great majority of the Indians, half breeds and Creoles who formed the Mexican people. The eagle represents the high ideals that have dominated a chosen few, the pure souls, who have worked unselfishly for their country's highest good. My blood boils with indignation, when I heard it said that in every Mexican lurks the heart of a bandit! Witness Hidalgo, the patriot-priest, and father of the Mexican republic. Witness Juarez, whose fascinating life parallels in a hundred details the life and work of his great contemporary, Abraham Lincoln."

But the Mexican eagle signifies something more—something which never entered the brain of our Spanish author. It means, not merely the dominating power of earthly ideals, but the divine power of Jesus Christ and His Word, which lifts individuals and nations out of the mire of sin and selfishness, as on wings of eagles, and bears them out into the long pilgrimage of self denying service for Christ, for his church and for a fallen world. The twenty thousand Sunday school scholars, teachers and officers, scattered all over Mexico, combine the strength and speed of the eagle in lifting Mexico out of the eternally evolving and vicious circle of religious fanatacism and superstition,

priest-tyranny and red revolution, and placing her feet firmly on that Rock of Ages, which in this convention we have come to know as the "Never Changeless Christ."

In the name of the Sunday Schools of Mexico, I present you the beautiful Mexican flag, which hangs on the wall of this convention hall.

Cuba Sends Flag

Rev. Edward A. Odell

THE Sunday schools of Cuba, through their representative, Rev. Edward A. Odell, presented a beautiful flag of that republic, sixteen feet long, and made especially for this purpose, to the International Association.

This flag is the gift of the schools of the entire island. The six provincial associations, through their denominational schools, each contributed to the cost of the flag that it might be the expression of gratitude from each one of the nearly 20,000 enrolled members of the Island's schools. For two decades, that is since the beginning of the evangelical work in Cuba, the International Association has guided the development of the organization of this missionary unit of her work.

Cuba now has ready for service an army of consecrated young people in her Sunday schools, ready for more advanced training and looking forward to very much enlarged work during the next ten years.

There is every reason to be proud of the accomplishment of these past twenty years and of the work that is being done in the 233 distinct Sunday school organizations of the island. There are, however, more than a half million children in Cuba still unprovided for. Cuba is looking to the north for help and knows that the kind of help she most needs must come from such organizations as this.

Japan's Thanks

Shoichi Imamura

General Secretary, National Sunday School Association of Japan

ON behalf of the National Sunday School Association of Japan, I want to convey to you our deep and sincere gratitude for your cooperation which made the Eighth World's Sunday School Convention a wonderful success. I am glad to report to you that the conven-

tion promoted the Sunday school work in Japan tremendously, and that it helped to bring the United States and Japan closer.

The Japanese people also ask me to carry their message of good will and peace to America.

They promise you to do all they can to maintain that old friendship which has existed between us ever since the first visit of your distinguished citizen, Commander Perry to Japan.

The welfare of the world, I think, rests upon three great principles: first, religion; second, morality; and third, education. The order in which I said this is significant; for without religion there can be no sound morality, and without religion and morality, education is detrimental and destructive rather than a benefit and a blessing to mankind.

Then the education of the young people and the children in Christian religion and morality, the teaching of the Fatherhood of God and the brotherhood of man, is the only safeguard for the welfare of the community and the peace of the world.

I, therefore, congratulate you for the supreme task of building the Kingdom of God, the Kingdom of peace, through the childhood and youth of the world.

The Peril of the Sabbath

H. L. Bowlby, D.D.

General Secretary, Lord's Day Alliance of the United States

AS general secretary of the Lord's Day Alliance of the United States, representing seventeen evangelical denominations in the department of Sabbath observance, may I say, first, that the honored president of the International Sunday School Council, Dr. W. O. Thompson, is a member of the board of managers of our Ohio auxiliary, and that Hon. John Wanamaker, president of the World's Sunday School Association, is a member of our National Board of Managers and a member of the Permanent Committee on Sabbath Observance of the Presbyterian church, U. S. A., of which I am secretary.

Someone has well said, "You cannot build the American republic on the ruins of the American Sabbath." That's true. And it is also true that you cannot build the American home, Sunday school, church and Christian character on the ruins of the Christian Sabbath. Marion Lawrance wrote me a few years ago in reply to a letter to him: "You

are right, we must save our Sabbath. If the Sabbath goes, every thing else goes with it," Justice McLean of the United States Supreme Court, has said, "Where there is no Christian Sabbath there is no Christian morality, and without this our free institutions cannot long be sustained." To build together successfully it will readily be seen we must save the Sabbath, the basis of all our Christian work, on which we build for home and church and native land.

A Danger Signal

We are in danger of losing our Sabbath. Every observing person knows how serious have been the inroads made on the Lord's day by unorganized Sabbath desecration during the past fifty years. But today, and especially is it true of the last ten years, we have had to wage incessant warfare against organized, generously financed Sabbath desecration. Three years ago the General Assembly of the Presbyterian church, U. S. A., declared, "The battleground of the churches during the next ten years will be on the field of the Christian Sabbath." That was a true prophecy for on November 22, 1921, a so-called "blue law" propaganda was started whose purpose was to destroy the sanctity of the Lord's day and break down the civil safeguards of our American Sunday, by the repeal of our state Sunday laws and the legalizing of the commercial Sunday movie, sports and other kinds of business absolutely unnecessary on our American Sunday. I here indict some of those who under the false colors of pretended opposition to "blue laws" sought so strenuously to overthrow our splendid Sunday laws, namely, the motion picture interests, the International Sporting Club, the American Amusement Corporation and certain greedy Jews and misguided Seventh Day Adventists. More than two million dollars have already been spent on that propoganda but I am happy to say that those conspirators against our American Sabbath and Sunday laws failed to secure the passage of a single bill to legalize the commercial Sunday movie, sports and similar Sunday business. We have held them back and great has been our success with the help of the Lord of the Sabbath to whom belongs the glory.

But the war is still on and we must be prepared for battles lying just ahead. Forty-three state legislative bodies will be in session next year beginning January 1. The enemies of the Lord's day will be found in many of these state legislatures. We must be eternally vigilant or some of our best Sunday laws will be repealed. We urge you to line up early and help to defeat bills seeking the repeal of these laws

and which would rob the children of today and tomorrow of the civil protection to which they are entitled in the American Sunday.

We would here commend Will H. Hays, executive director of the Motion Picture Producers' Industry, for what he has accomplished in the cleaning up morally of the movies and after an hour's interview with Mr. Hays two months ago, I reach the belief that he will throw his strong influence against the commercial Sunday movie and for keeping that gigantic motion picture industry where it belongs—in the other six secular or business days of the week. We emphatically say that if the motion picture industries, producers, distributors and exhibitors, and similar amusement companies fail to clean up on the six business days of the week and thereby make the movies and other commercial amusements safe for the children and youth of the nation, and if they do not clear out of Sunday, then the surgeon's sword of righteousness will remain unsheathed and this war against immoral and Sunday commercial movies and similar business will go on to the finish.

"Woodman, Spare That Tree"

We are stressing a new idea today founded on the title of General Morris' poetic effusion, "Woodman, Spare That Tree." Our alliance, which is an ally of the Sunday schools, is now preparing a program for Sunday schools, young people's societies and churches for the defense and preservation of our Sabbath tree. We appeal to adults to help. What a remarkable opportunity for schools to present it in pageants.

May I request that you carry back to your schools another thought. It is a series of S O S calls:

S O S—Save Our Sabbath.
S O S—Save Our Sanctuary.
S O S—Save Our Sons.
S O S—Save Our State.

Answer the first, and you will see quickly answered, the other three. For if we *Save Our Sabbath* we *Save Our Sanctionary,* that is we save the church and Sabbath school. God has married the Sabbath and the sanctuary, for better or for worse, until death does them part. "Hallow my Sabbath, and reverence my sanctuary," saith the Lord.

If you save the Sabbath and the sanctuary you *Save Our Sons,* the boys and girls of our Sunday schools who are the future guardians and builders of home, community and state, the future citizens of the republic. If you save the boys and girls and build Christian character

into their lives you have answered the last call, *Save Our State,* for as water can rise no higher than its fountain head, neither can a state rise higher in its citizenship than the average level of its homes. Safe or unsafe it will be according as we develop and build or fail to develop and build Christian character and citizenship.

How the Bible Is Printed

A. F. Ragatz, D.D.

Western Agency Secretary American Bible Society, Denver, Colo.

THIS convention has had much to say about the cultivation of fields—both new and old; has carefully studied the method of self-sowing; has recommended the latest and most approved machinery; has told us how the crop should be harvested and the sheaves garnered—but what about the SEED?

Jesus said, "The Word is the seed," and again, "The World is the field." When you consider the size of the field the task of providing sufficient seed is appalling! Denominations cannot supply their own Scriptures.

Profit-making publishers ought not to, therefore, the American Bible Society—which has never made a penny of profit—has for over 100 years been recognized as the official Bible translater, Bible producer and Bible distributor for all the Protestant denominations of this country.

More than that, its streams of life, like mighty rivers, have been flowing to all parts of the earth—to every continent and to the islands of the seven seas.

Today we are furnishing Scriptures to more than 50 mission boards at work in at least forty counties using over 150 languages.

One hundred and six years ago when the Bible Society declared its purpose to translate the Bible in every language needed by American missionaries, a far-sighted Scotch clergyman said, "That means a Bible for China and one for India and another for Africa—In short, it will take a dozen translations of the Book." He did not know, nor did anyone then know, that China had over 100 dialects, India 350, Africa nearly 800 and that it would require something like 2,500 translations to supply the world with all its diverse languages and dialects.

For the last ten years the Bible societies of the world have been producing a new translation at the rate of one every six weeks.

Do not get confused in your thinking it takes longer than six weeks to make a translation—the average time is fifteen years.

Last year I sent to Kansas City Bibles printed in over 40 languages, that means that through the grace of God and the work of the Bible Society I was able to pour into this city the result of 600 years of the profoundest scholarship of the world. In a little Colorado mining town of less than 10,000 inhabitants it required 53 languages in a single year and that meant 795 years of human effort.

Our aim is to translate the Bible into every tongue—put a printed copy of the Word into the hands of everyone, but more than that, it is our hope and prayer that the precepts and spirit of the Book shall be accepted in every life—then, and not until then shall the kingdoms of this world become the kingdoms of our Lord.

Redeeming a Race Through Its Children

John M. Gandy

THE leaders of the Negro people are fully aware that the hope of the race lies in the children. In this respect, they share the spirit of the age and are seeking to make the child the center of interest and effort in race development. They work through organized effort to transmit this idea and spirit to the rank and file of the race. By means of sermons, Sunday school instruction, lectures, and demonstrations, the child is magnified and emphasized today in the life of the race as it has never been possible to do at any time in the past. Through these means the Negro people are more thoroughly awakened to their responsibility in the rearing of their children.

Among the more subtle and stealthy influences for race betterment is a growing effort on the part of the educated class to improve the race stock through careful and intelligent selection in marriage. Perhaps the educated class of Negroes represent more nearly than those of other races, the mentally superior, the enduringly ambitious, and the increasingly persistent members of the race.

With a view of producing a better race stock there is not only an unconscious selection going on, but there is a studied purposive effort put forth by many educated parents to make the proper connections for their children. There are parents who study with their children the questions of eugenics, thereby outlining the outstanding features that should be considered in the selection of a mate.

The more immediate redemption of the race, however, does not lie

so much in the practice of the laws of eugenics and in purposive selection in marriage as in surrounding the children of today with such wholesome influences as to enable them to develop along lines in keeping with our social and Christian ideals. The home life of the Negro is an increasing influence in shaping the destiny of the children.

After we have inventoried all the Negro homes that exercise positive and helpful influences in the life of the growing child, we still have a large number that have not adequate physical environment, well developed moral ideals, or the means for the proper oversight and protection necessary for the proper and effective rearing of the children found therein. Our most difficult and most intricate problem of race redemption is connected with the home. On the farms, there are thousands of families that live in one room cabins; in thickly settled Negro sections in large cities, thousands of families are crowded into one room in flats. They carry on all of the functions necessary for the life of the body in this one room. Here they cook, wash, iron, eat, and sleep. Under these conditions, the instinct of modesty cannot survive in the girls and immoral ideas are implanted in the minds of the boys that bring forth a fearful harvest of immorality and debauchery in manhood. Conditions are very little better with the thousands of families that are crowded into only two rooms.

The Negro people realize, however, that the modern home does not possess all of the factors for the development of child life and that the efforts of the home have to be supplemented by other agencies. They naturally turn to the school as one of these agencies. They have profound and almost superhuman faith in the transforming power of the school. Considering his poverty and innumerable handicaps, the Negro has achieved wonders in the education of his children—especially in the southern states. He has reduced his illiteracy from nearly a hundred per cent at the close of the war to about thirty per cent today. This has been accomplished in the face of almost insurmountable difficulties.

There are some communities in the South in which the state does not support a school for Negro children. The people almost invariably provide the money for such schools. Practically all of the kindergarten education that is provided for Negro children in the South is the gift, out of great sacrifice and economy, of the Negro people and white friends who sympathize with their ambitions and endeavors. Conspicuous among these places is Atlanta, Georgia. The Negro people and their friends in the city support a chain of seven or eight of these schools, providing all money for their support.

As a means of development and as a necessary factor in education, the Negro people are beginning to realize the great value of play in the life of the child. In some instances, the more conservative churches are providing play grounds, organizing athletic associations, and conducting athletic meets.

In the redemption of a race, however, we realize that sound and healthy bodies, and well educated minds are not all that is required. There must be ideals to direct the course and shape the character of the developing youth.

The Negro people are aware that the race can never be redeemed until full confidence is restored in its ability to achieve in all fields of human endeavor. There must be a real, an abiding, and an increasing race pride and race loyalty. This must be injected so to speak into the blood of the children. There are thus organized efforts today to build up in the life of the growing Negro child race pride by keeping constantly before him race achievements in lines of endeavor in which it has engaged.

In the redemption of a race, however, the great fundamental and the most potential influence is religion. All other influences must be permeated and infused with it.

The success of the Negro people in the past has been due in the largest measure to their devotion to religion. Their first and most successful experience in leadership was in connection with the church and Sunday school. Here they were free and uninterrupted and their individuality was unhampered and unimpeded. While they were lacking in experience, they learned through participation in control. Starting at the beginning of freedom with an indifferent and uncertain moral life, they advanced steadily in moral integrity through the inspiration and sanction of religion to the unquestioned chastity of a large and increasing group of their women and the personal purity of an appreciable number of their men. Their first business experience was in connection with religious activities. In the construction of churches and in providing for current expenses, large sums of money were raised and handled. Experience in investments, in bank deposits, and many other types of business activities was first gained in connection with religion. Out from this early experience, the financial activity of the Negro has grown to include many business enterprises of great proportion and responsibility. Many of the leaders of today in activities other than the church are the product of the church and Sunday school. Most leaders in education, in social uplift work, and in Christian Association movements were devotees, in their early life, of the

Sunday school. In many instances, the Negro's first moral conceptions in the way of purity and honesty were received in the Sunday school.

But however effective the church and Sunday school were in the life of the Negro in early years of his freedom, they did not accomplish all that was possible. This could not be done with an ignorant leadership.

For many years, the most imperative need of the moral and religious development of the Negro people has been an adequate number of religious teachers and leaders well qualified in the knowledge of religious literature, in the skill of successfully approaching the mind of the child, and in an aminating desire for service. The most successful and most constructive effort that has been put forth to supply this need was made by W. H. Hartshorn, some ten or twelve years ago. He was moved by a deep seated impulse to do something to help in a vital way the development of Negro life. Before he attempted anything at all, he called together, at his own expense, fifty white and twenty-five Negro men from the North and South in a conference at his home in Clifton, Mass. After several days of discussion, it was decided that the great need of the race was sane and persuasive leadership, as an approach to the right development, in the field of morals and religion. Mr. Hartshorn, not a rich man, provided all the money for the expenses of a field worker for five years. At the expiration of that time he was assisted in meeting the expenses of the work by Mr. Heinz and Mr. Warren. The work was carried on in this way until Mr. Hartshorn's death.

The mantle of service as the field worker fell upon the shoulders of Dr. H. C. Lyman. At the time he was called to service, he was a professor in Benedict College in Columbia, South Carolina. As a man of great energy, marked enthusiasm, consecrated vision, and profound sympathy for the people whom he was to serve, he assumed his work. He gave ten of the best years of his life seeking to realize Mr. Hartshorn's vision and his own fond hopes for an exalted moral and religious life for the Negro through the proper instruction of the children in the Sunday school.

To accomplish his purpose, Dr. Lyman worked through and with secondary schools, normal schools, and colleges. He offered opportunities to the young men and women of these schools to study systematically graded courses in the Bible and the Methods of instruction with a view of teaching in the Sunday school. During the ten years of his service, he organized Sunday school teacher training classes in more

This Group of Teacher Training Pupils at the Virginia Normal Industrial Institute Will Carry the Gospel of Better Sunday School Work Far and Wide

than 200 educational institutions. In at least 100 schools, they have become a permanent feature of the preparation for leadership. More than 35,000 of these higher grade students have been enrolled in these classes.

Brief Extracts from Many of the Best Addresses Before the General Sessions of the Convention

Where Is Security for Prosperity?

Hon. Arthur M. Hyde
Governor of Missouri

NEARLY 2000 years ago, the central figure of all history uttered the two amazing words, "Our Father." Thus simply, was proclaimed upon the earth the doctrine of human brotherhood. Nearly 150 years ago, the founders of America embodied in a formal state paper the equally amazing declaration that "All men are created equal."

Few, apparently, realize the depths of religious feeling upon which this government was founded. Early our fathers declared "religion, morality and knowledge" to be "necessary to good government and the happiness of mankind."

Where is the security for property, for reputation for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of education upon minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.

Standing in solemn awe before the might and power of my country, proud of her present pre-eminence, certain of her magnificent, material possessions, I cannot but exclaim in reverence, "What hath God wrought," and wonder what her future is to be. From the tiny life germ contained in the austere religion of the Puritan, from the labors and sacrifices of men who builded all upon the proposition that all men were entitled to equality because of the common Fatherhood of God, America has grown to become the richest and most powerful

nation on earth. Today our greatness gives faith and credit to the fact that they were of and from Almighty God himself. Will not our future depend upon the degree of our faith in and adherence to those same principles? And if our faith be vital and abiding, rather than empty and fleeting, will not the believers in the religion of Jesus Christ fight for everything which that faith means, on whatever field it may be assailed?

The Work of Religious Education in Canada

Percy R. Hayward

THREE and a half years ago the denominational and other leaders in Canada saw the need of some national organization in which they could take joint counsel and which would give effect to their common work. Representatives were appointed from the Sunday school boards of the Anglican, Baptist, Congregationalist, Methodist and Presbyterian bodies, and from the Provincial co-operative Sunday school organizations. These representatives came together for an annual meeting as a council and appointed an executive committee, which has carried out policies of the council in the interval between the annual meetings.

The organization of all the provinces of Canada on the same cooperative basis as that which is carried out in the national organization. The province of Ontario affords a good example of the excellent way in which this new machinery has begun to strike its stride. The Ontario Religious Education Council employes, as in the past, its own staff, raises its own budget by a direct appeal to the schools on "Go to Sunday School Day" in the month of May, and functions as an effective agency throughout all the province. The significant thing about this work is the fact that the denominational secretaries are to all intents and purposes, when it comes to doing their own work in Ontario, members of the Ontario team. They are also members of the Executive Committee and Board of Managers of the Ontario Religious Education Council. Without any question, this type of organization has worked effectively and harmoniously, and has led to co-ordination of effort, economy in service, and the momentum that comes through a joint campaign.

The development of national and provincial departmental boards. The National Boys' Work Board was organized and in operation before

the Religious Education Council of Canada itself; but when the Council was organized, the Boys' Work Board became logically its sub-committee on boys' work. The National Girls' Work Board was organized in the same way and sustains the same relationship to the national organization.

In each of the provinces there is a Provincial Boys' Work Board and Provincial Girls' Work Board in active operation.

The development of our great national programs. These are, of course, under the leadership and direction of the National Boards concerned. The National Girls' Work Board has produced and is promoting for teen age girls, The Canadian Girls in Training, and in the Protestant Sunday schools of the country there are already about 25,000 girls following out, in practical and fascinating activities, the fourfold ideal of wholesome Christian womanhood.

Let's Put Religion Into Action

Margaret Slattery

WHEN I see committees meeting together to discuss why it is that religion is losing its hold upon youth, I know why it is. It is not the war primarily, although that helped. It isn't all the great matters of commercial life that is overwhelming us. It is not the passion for gold. It is because we have presented to them a religion which we have stated in many and many a glib phrase, in many a glorious word, in many a splendid creed easily interpreted to us, but we have not shown to youth a religion in action.

If we did—if we could show for one solid year in America religion in action in every phase of our life, we would not have to meet together to consider programs and ways and means of pleading for folks to come into the church.

I have said so many times I wouldn't be a preacher—for $50,000 a year I wouldn't be a preacher. I don't think anybody would have me any way, but I would not be one. I have thought of it so much of late. Just imagine every week going to a church and standing in a pulpit and telling 400 people what to do, and then having them come back the next Sunday not having done it, and come back fifty-two Sundays never having done it.

No, I wouldn't stand you; I wouldn't tolerate you. I would put you back in an ungraduated class, and try you over again from the

very beginning. Youth has seen that. The world has heard a multitude of words. You ask me to teach your youth of America today respect for law. One of the men who doesn't like foreigners in my part of the country and thinks he has a good reason, believes that it is because of the foreign element in this country that we have a chaos and disobedience of the law. He has a perfectly new car—a Hudson Super-Six—and asked if I would take a ride with him. When I was riding down the streets of my own city, the policeman's hand came up, and this man with whom I was riding didn't stop. He went right past the policeman. I said to him, "You'll get yours some day."

"Oh, no, I won't; he knows me."

Think of that! He wants me to teach his son obedience to law, and disobeyed eight traffic laws in a twenty-minute auto ride. I won't do it! I can't!

That is what all America wants me to do. America says teach them—these sons of the foreigner—a love for the constitution, the dearest and most treasured of all our rights. Teach them to love it. "Unless you do, you teachers in the public schools and workers in churches," he says to me, "We are lost." And then an 18-year-old boy walks home with me on Christmas eve and tells me that two of his cousins received presents from choice wine-cellars owned by two officers of the church who, as a Christmas gift, presented wine to their members when the Eighteenth Amendment says that they shall not.

What am I going to do with that? How can I teach youth to love and respect law when every day of their lives they see you? And you who are best, who try hardest, who are supposed to be the most moral —how can I teach them this in the presence of what you do?

Oh, that we should have left Jesus alone in the world with nobody but us—with we who are over forty. Look into any church and see hair the color of mine and see bald heads like yours. Look anywhere. Why have we left it to ourselves and left the glorious fight which is the fight of youth without youth to do it? Because we so love our own way and we are so dead-sure we are right.

This is my prophecy. As youth won the war for democracy, youth will win the war for civic righteousness. We can't. We are too tied up with our own tasks. They have daring, bless their hearts. They don't know enough to be afraid, and we know so much that we are fundamentally afraid. They dare and we dare not. The youth of our day is weak, it is supercilious, it is superficial. We made it like that. We had them when they were three days old, and no baby can do much then. We had them when they were three weeks old. We had them

at the age of twelve, and now when they are sixteen we point our finger of scorn at the thing we have made. We don't point the finger of scorn at the automobiles we have made. I never heard of a man pointing his finger of scorn at the automobile which he had manufactured. I never heard him say, "You young fool, what do you mean by acting like that?" He says, "The next time I make an automobile, I will correct that weak place." He doesn't say that about his son. He made him.

Oh, God, if Christian churches would unite forces as the American army united with the French.

If we could once do that, leaving each our own method and our own way and our own interpretation because of the critical hour, we could get together to fight the enemy once more. If you forget everything else I have said, promise that you will not forget the significance of this.

God help us to translate our religion into action. We pray not for knowledge. Oh, Lord, knowledge we do not need. We pray not for creed. Oh, Lord, creed we do not need. But, oh this, oh this, oh for this we plead: The will to fashion thought into deed. Oh, Lord, a deed, a deed!

The Obligations of the Press to Childhood and Youth

D. T. Jonas
Pittsburgh Leader

WHY should not the press have its spiritual guide as well as its material? Patriotism demands that it shall have, safety demands that it shall not be neglected, and duty to God requires it.

Its greatest duty to the childhood and youth of America is to lay before them clean reading and to present the moral side of issues as they arise, as well as the economic side.

The effect upon the young mind of a secular newspaper, presenting alongside the story of the day the spiritual side would be beyond estimate.

It is the duty of the press to make clear to childhood and youth that "Righteousness exalteth a nation, but sin is a reproach to any people" —that sin caused the downfall of nations, even greater than ours, and that ours has been made great because its founders made the cornerstone the Word of God.

The value of the Sunday school in this great fight for higher ideals, and noble citizenship, must be more forcefully brought to the minds of parents and through the parent to the children. And why should not the press fulfill this duty, for it is the opinion of all great statesmen that the Sunday school is the greatest defense against Bolshevism and anarchy.

All these things the press can do without destroying its usefulness as a disseminator of news. The newspaper must of necessity fulfill the purpose for which it is printed. It must give the news of the world, and that news is not of its own making. The suppression of news will not make the world better.

"The wages of sin is death"—is the moral that nearly every newspaper story of crime points out between the lines, but it is also the duty of the press of today to tell that the reward of clean living is the love and respect of fellow men and life eternal.

If Christian people in a community would forget all else and stand solidly for the newspaper that is seeking to fulfill the obligations of the press to childhood and youth, thus showing that the greatest part of the community favors the cleanest and best in the newspaper they take into their homes, it would not be long until that demand expressed in that emphatic way would enforce other newspapers into following the same course.

The Flaming Ideal

Mrs. M. S. Lamoreaux

THE kind of power I want to talk about this afternoon is an outreaching and a longing for power that will go out into the world and make things different; not harder for somebody else, but easier; not more bitter and full of struggle and pain, but more joyous, more helpful. There is that longing in the heart somehow to get hold of every little child in the world that is in a sweat-shop or in a factory, every boy down in the dark of a mine, every little child in the silk mills of Japan or the rice fields of China—to get hold of these children and lift them up. You say, "Oh, only if I had the power, I would wipe out all the slums; I would do away with war; I would take the curse from off the world—if I only had the power."

Here is my message to you this afternoon: "You and I have the power." And because it is a power, because it is the power that we

want unselfishly, not because it is something for ourselves that we are seeking, but because it is something for somebody else, it is not going to arouse the antagonism—it is mightily, slowly, irresistably going to win!

Look back at the people that have made a great impression upon the world, and you will find that they are the people that have had the passion of an ideal. Take the outstanding section of all history, the Lord Jesus Christ. What is it that makes your heart and mine bow in loving allegiance to Him? It is the force of the passion of his ideal.

You can call the roll, and coming down, all the martyrs had the passion of that ideal. Luther had it, Wesley had it, Whitfield had it, and Judson had it. Grenfell has it today. The strongest incentive to action is the sight of it in another. I see you swept off your feet by a great passion, and I can be no more unmoved in the presence of that —I can no more be unmoved in the presence of that than a piece of wood put up along side a living ember can remain untouched by it.

Women are the ones who have the capacity for this power that is going to win the world, and they have it—they are fitted for it as no one else in the world is fitted. Women know motherhood. They know what it is to give up; to set everything aside for that little life that is being nurtured close to their heart. They know what it is to go down into the Valley of the Shadow to bring life into the world. They know what it is to put everything aside for this little life that is growing, and he says they can do what one always has to do for the passion of the ideal.

You and I have the ideal. It is one thing to have the ideal; it is another thing to make it flame, and it is only the flaming ideal that is contagious, and what touches it into flame? The Holy Spirit kindles it, as he kindled it in the hearts of Peter and James and John after that day of Pentecost.

To Glasgow in 1924

James Kelly

Glasgow

I ESTEEM it a very great privilege to have the honor of representing the Sunday school forces of Great Britain at this International Convention. I am here, not only as the representative of British Sun-

day schools, but more particularly as the Secretary of the Scottish National Sunday School Union.

The Ninth World's Convention will be held in Glasgow in June, 1924, and in the name of the Sunday school forces of our country, I extend to you a very warm invitation to be present at, what I believe will undoubtedly prove to be, the greatest Convention ever held under the auspices of the World's Association.

For the last twelve months we have been thinking much, and planning and praying much, that all our arrangements for this great World's Convention might be blessed by God, and that the Convention when it is held, may mean much for the advancement of Christ's Kingdom in all parts of the earth.

Regarding the personnel of the Convention Council, which will be responsible for carrying through the entire arrangements for the Convention, you will be interested to know that we have secured a large and influential committee of patrons among whom are to be found such distinguished politicians as our Prime Minister, the Right Hon. David Lloyd George, Earl Balfour, the Right Hon. Andrew Bonar Law, and the Hon. George Baines. We have also representatives of the Scottish nobility in the person of the Duke of Sutherland, the Duchess of Atholl, the Marquis and Marchioness of Aberdeen. Among others, are the Moderators of the Scottish Presbyterian Churches, Dr. J. H. Jowett of London, and Dr. F. B. Meyer, London.

We have secured as the chairman of the Convention Council, one of Glasgow's leading ship owners, Col. John A. Roxburgh. The vice-chairman is one who is known to many of you here, James Cunningham, a justice of peace of the city of Glasgow, an honored citizen, and a worker of many years standing in many good causes.

I would like to remind you of a motto that was used by the Scottish covenanters in 1681. Groups of these brave souls were accustomed to meet on the desolate Scottish moors or in some hidden recess in the hills where they might be safe from the savage persecutors of their form of religion. At these meetings, the sturdy covenanters joined together in praise and testimony, and also transacted their business. At the end of the minutes of one of their meetings they arranged the words which were at once a challenge and a watch word *"LET KING JESUS REIGN."* Would not this be a fitting motto for the great Glasgow 1924 Convention, and thus help on the day of His coronation as King of Kings and Lord of Lords in every heart and in every land the wide world over?

Builders Together

Henry H. Meyer, D.D.

Editor Sunday School Publications, Methodist Episcopal Church

GRANTED a standardized system of public education placed within the reach of all and dominated by the controlling ideals of a Christian democracy, what should the churches together undertake in the way of a distinctly religious program of instruction and training through the church school? What constitutes an adequate program for North America? Generally speaking, such a program should provide equality of opportunity for Christian nurture, instruction, and training for all the children and young people of every American community, both urban and rural.

This will involve the provision of at least the following factors:

1. A well housed and well equipped standard church school (Sunday or week-day, or both) within the reach of every American boy or girl.
2. A minimum standard curriculum of graded instruction, with properly qualified and accredited teachers, for every church school.
3. A minimum standardized church-school institute, training class or summer school within the reach of every teacher, officer and pastor every year.

The accomplishment of these aims would require the hearty co-operation of all evangelical churches and religious-educational agencies in each of the following items:

1. The careful survey and appraisal of religious educational needs of every community district.
2. A more economic and completer utilization of present buildings and equipment in every parish, community, and district; with enrollments limited in each case to the capacity of the plant; with double sessions if necessary to accommodate all whom these buildings and equipment must serve.
3. The proper locating, housing, equipping, and maintenance of new schools with assignment of denominational supervisory responsibility in such a way as to meet the total needs of the community or district in the best way possible.
4. The introduction and use of a standardized curriculum of instruction with recreational and service activities including both Sunday and week-day.
5. The systematic planning, organization and conduct of training classes and summer schools for teachers, officers, pastors and other leaders of youth in each community and rural district; and the establishment of courses of study and departments of religious pedagogy in colleges and universities.
6. Continuing adjustment of the curriculum and organization of every school thus organized, in such a way as to minister with

equal effectiveness to the needs of pupils and students of varying ages, environmental surroundings and grades of natural ability.

Such a cooperative program will, in the end, involve the reconstruction of the organized activities of all the cooperating denominations on a thoroughly educational basis. The need of such reconstruction has been emphasized in admirable fashion by Prof. George H. Betts in his recent book, "The New Program of Religious Education," and by Prof. John E. Stout, in his illuminating discussion of "The Organization and Administration of Religious Education." Just what this reconstruction will involve, and just what the resulting organization and administrative procedure will be, cannot be determined in advance of actual agreement with regard to the program itself. This in turn must be determined with reference to the children and youth of each community. Back of the program is life itself, the life of the individual and the life of the group. It is this life in it, gradual unfolding, which the program, like the environment must be made to serve. Of that life, God himself is the architect. *We, together, are builders in his and in its service. If the finished product after it leaves our hands is to express in any measure the Architect's plan, it behooves us to build with care each minor part.*

The Challenge of the New Quadrennium

BRIEF EXTRACTS

Arthur T. Arnold

LET us not criticise progress in other fields nor limit the teaching of truth in any other form, but keep constantly in mind that the task which challenges us in the new quadrennium is twofold:

1. To parallel the program of general education with a program of religious (Christian) education of equal academic worth.
2. To lift religious (Christian) education into the same state of progress as that of general education, industry and politics.

To undertake this presents an additional challenge that will be met—that of raising an adequate budget to finance such a tremendous program. This cannot be done on a penny or nickel basis.

Who shall contribute to such a budget? I answer with another question. Who are the beneficiaries? Individuals, churches, Sunday schools, communities.

Dr. E. B. Chappell

The following are the matters, it seems to me to which we should immediately address ourselves:

1. An intelligently directed country-wide membership campaign. This should be preceded by a careful survey of the entire field made by all the denominations working together.
2. An extensive building campaign. Our present physical equipment is utterly inadequate even for our present Sunday school enrollment. It will require the investment of millions of dollars to accommodate properly the increase which may be brought about by the kind of effort suggested above.
3. An enlarged program of leadership training. It is useless to invite the young to come into our Sunday schools unless we are prepared to meet their spiritual needs when they have accepted our invitation.
4. An enlarged program of religious education. An hour a week is utterly insufficient for that aspect of the great educational task which means more for the building of the Kingdom of God than all the others combined.

E. W. Praetorius

It is of great importance, that the Sunday school be builded up—of far greater importance than we have even begun to realize; but it is more vital still, that the church be builded up.

The Church is the fundamental institution. The Sunday school is not the church and never can be a substitute for the church. The membership of the one is not identical with that of the other. It is the glory of the Sunday school that anybody, anywhere, in any condition whatsoever, can be a member of the school. The task of the church is larger than that of the Sunday school. The Sunday school is a department of the church. As such, she has right to existence only as she becomes a contributor to and a builder up of the church.

It has been generally circulated that 85 per cent of the membership of the church has been coming directly from the Sunday school. This has been somebody's wild guess. The facts seem to be that only about 40 per cent of the membership of the church has come from the Sunday school. This becomes all the more startling when we consider that only a small portion—a mere 40 per cent—of those once members of the Children's Division of the Sunday school ever make an open acceptance of Jesus Christ. Any business that is to continue, must succeed with more than half of its raw materials.

The church should be able to count definitely upon at least 85 per cent of the juniors and adolescents of the school to enter her membership, and should be greatly disturbed if such natural, annual increase is not forthcoming. The challenge of the new quadrennium to the Sunday schools of America is to build up the church of Jesus Christ.

Preliminary Statement

Rev. Rufus W. Miller, D. D.

The challenge for the new quadrennium is, "The Challenge of Co-operation, of Confidence, of Cash and a Challenge for the Family Circle, for the Community, for the Child and for Christ and the Church.

Our interest in any enterprise is in proportion to our investment. The challenge is to every denominational agency as well as to every Christian worker and lover of children—to "put first things first." If we sing, "Onward, Christian Soldierss" and "Like a mighty army moves the Church of God" then we must furnish the munitions of war and the treasury of the International Sunday School Council must be as well supported as the treasuries of our denominational agencies.

The Family Circle—the home—must be included in our program. The family is the first and fundamental agency of the State and church. Why not inaugurate in the next year A United Campaign of Christian Education for the Home, enlisting the Federal Council of the Churches of Christ, the various denominational agencies, and every possible altruistic and philanthropic agency of the land? Let us recognize the family Circle as a distinct and definite Department of united endeavor.

CHAPTER VIII

CHILDREN'S DIVISION

Report to the Kansas City Convention

IN this document an endeavor will be made to report what has been done during the past quadrennium to promote the three outstanding phases of our work, namely, the Children's Division educational program; Children's Division field organization; Children's Division leadership training.

(A) In 1918 at the Buffalo Convention it was recognized that the purpose for which the Children's Division of the International Sunday School Association was organized is

"To afford teachers and fathers and mothers of children opportunities for training which will enable them to lead children to an acceptance of Jesus Christ as Friend, Helper, and Saviour and to such service to others, in the spirit of the Lord Jesus, as children can render.

"To afford the children adequate opportunities for receiving the religious nurture and education which will lead them to accept and publicly confess Jesus Christ as their Savior, and to desire to render Christian service.

"To afford the children adequate opportunities for the expression of their Christian life at home, at school, at church, at play."

(B) In order to realize this objective a promotion program was authorized as follows:

1. The Denominational or Local School Standards for the Cradle Roll, Beginners', Primary, and Junior Departments.
2. The Children's Division Sections of State, Provincial, County, Township, District, and City Sunday School Association Conventions, Institutes, Schools of Principles and Methods, Community Training Schools, Week Day Schools of Religious Education and Vacation Schools of Religion.
3. Special State, Provincial, County, District, Township or City Institutes for the purpose of affording opportunities for training to Sunday School teachers and parents of children in these various groups.
4. Children's Week observance for the purpose of arousing the church and awakening public opinion in favor of the religious education of all children.
5. Conferences with leaders of other organizations at work for the uplift of childhood with hope of future co-operation.
6. Children's Division exhibits, story hours, demonstrations and institutes in state and county agricultural fairs and similar gatherings, both urban and rural.

7. Community Parent Sunday School Teachers' Associations organized for the purpose of studying the forces in a given community contributing to the uplift or downfall of childhood, and building a program to encourage helpful and eliminate evil influences.

8. Aid in passage of bills for safe-guarding childhood proposed in National and State or Provincial legislative bodies.

9. Organization and supervision of the field by the appointment of State, Provincial, County and District Sunday School Association Children's Division Superintendents and Committees.

10. Training for Sunday School Association Children's Division Leaders.

a. Reading Course for County and Township or District Children's Division Superintendents.
b. Workers' Manual for State and Provincial Children's Division Superintendents.
c. Efficiency Conferences for State, Provincial, County, Township or District Children's Division Superintendents.
d. International Training Schools.

Points 1 to 8 inclusive cover the educational program for the Children's Division. Point 9 covers the Children's Division Field organization plans and Point 10 covers the Children's Division Sunday School Association Leadership Training plans.

(C) A Children's Division Committee was appointed to co-operate with the Children's Division Superintendent in outlining promotion plans for recommendation to and adoption by the Executive Committee. Mr. Ives L. Harvey of Pennsylvania was the interested and loyal Chairman until February, 1921, when he resigned on account of circumstances which prevented him giving so much time to the work. Mr. Lansing F. Smith was appointed to succeed Mr. Harvey and has served since that time. Shortly after Mr. Smith became Chairman, a new Children's Division Committee was appointed. The personnel includes ten denominational elementary leaders and eleven State and Provincial Children's Division Superintendents. The International Children's Division Superintendent wishes to express her sincere appreciation of the work of this Committee and to say "Thank you" to every member.

Progress in the Promotion of Educational Program

1. *The Promotion of Local School Standards:* These standards are those adopted by the Sunday School Council of Evangelical Denominations in January, 1916, and approved by the International Executive Committee February, 1916. Ever since that time the International Sunday School Association has promoted them, and has done the

work so faithfully and successfully that at present most of the State and Provincial Associations are suggesting their use to all local schools as guides to a larger, better service to childhood, as far as Christian education is concerned. To assist this promotion, the Children's Division Superintendent has prepared leaflets which have been approved by the former Committee on Education and the International Executive Committee. Many of the State Associations use these leaflets, and the result is that thousands of them get into the hands of local school workers every year, carrying to such workers suggestions for improving their work. This set of leaflets include the following:

Our Babies—Our Beginners—Our Primary Children—Our Juniors, Missionary Education for Children—Temperance Education for Children—Local Sunday School Department Standards—Outline of Graded Supplemental Lessons.

Some of the State Associations following the lead of the International Association have prepared their own leaflets, and in an effort to persuade local schools to take the first steps toward better educational work, have named certain points on which the schools shall be checked. The use of such a checking system in these states has so inspired and encouraged the local school workers to greater effort that the International Children's Division Committee has appointed a subcommittee to outline a checking system, which can be suggested for the use of all Children's Division field workers, both denominational and associational. Their subcommittee's report will be handed to the proper persons for consideration during the new quadrennium.

2. *Children's Week.* The Children's Week Observance plan was first suggested in the spring of 1917, for the purpose of arousing deep interest on the part of the general public, as well as the church members, in the religious education of children. It has proved to be a most successful method. The last two years thousands of communities in all the states and many of the provinces observed the Week, these communities either adopting or adapting the suggestions made by the International Association through its auxiliaries, the State, Provincial and County Associations. The features of the observance varied in different communities, but included pageants, parades, institutes, mass meetings, house to house visitation, motion picture house surveys, song festivals, distribution of literature, and story hours and play hours for the children themselves. Publicity was given to the observance by local churches, parent-teacher associations, men's and women's clubs, chambers of commerce, department stores, street car companies, motion picture houses, billboard companies, business men and women, re-

ligious and secular magazines, and some denominational Sunday School Boards.

Although our Sunday School Associations have always emphasized the Community Program, they have also promoted a local school observance at the same time, believing that the church members themselves should be the persons to lead the other members of the community in an enlarged effort to meet the spiritual needs of childhood. The suggested local school observance program has always been the kind of thing that would emphasize the attainment of the denominational standards for the Cradle Roll, Beginners', Primary and Junior departments. As a result, hundreds of local Sunday Schools of all denominations, north, south, east and west, have observed the Week in some way ever since 1917.

In 1921, however, thousands more of local schools observed the Week because in addition to the promotion of the observance by the Sunday School Associations there was official promotion from their denominational headquarters.

In 1922 Children's Week date was April 30 to May 7. It is too soon to have definite reports, but there are four outstanding reasons for believing that the observance was very wide and very fruitful:

(a) The State and Provincial Associations gave more time and money to the promotion of the observance.
(b) Many Denominational Sunday School Boards recognized the movement offically and supported the observance by the publication of special literature.
(c) Other organizations with nation wide influence gave larger cooperation than ever before.
(d) Many religious and secular papers and magazines gave splendid publicity to the observance.

Reports show that the "Week" was officially promoted by forty-three State and Provincial Associations and that it was observed by at least some communities in every unit of the International Field.

3. *Children's Division Exhibits, Demonstrations, Institutes, Story Hours and Play Hours in Agricultural Fairs.* The promotion of this feature of our program has been carried on chiefly by correspondence and by conference with State and County Children's Division Superintendents. The results, however, in the places where such exhibits have been made, have been so fruitful and far reaching that our Committee decided that a promotion leaflet must be prepared and circulated.

Twenty-two states and provinces report the promotion of this phase

of work during the past year. The results of these exhibits, institutes and demonstrations have included:

(1) A new conception of the importance of religious education.
(2) A new respect for the church and Sunday School as an institution.
(3) A larger interest in providing religious education for the children.
(4) An increased attendance upon the Sunday Schools.
(5) A movement to provide better equipment in the Sunday Schools.

4. *Community Church Parent-Teacher Meetings and Associations.* For a long time, Association Children's Division workers have felt that the parents and teachers of children in any given community should have some simple organization through which to study continually the forces in that community which contribute to either the uplift or downfall of childhood, and build from time to time a definite forward step program for the community which would provide for the children opportunities for getting the best all-round education and training, physical, mental, social and religious; this community program to be built with the co-operation of church, public school, and child welfare leaders. Thus for several years a number of our workers have been experimenting with Community Church Parent-Teacher meetings. In December, 1920, the International Children's Division Committee examined various pieces of mimeographed promotion literature sent in by some of the State Children's Division Superintendents, and the following action was voted:

"We recommend that the material on this subject, submitted by Miss Beard, be presented to Mrs. Baldwin for consideration in the preparation of a possible leaflet on Community Parent-Teacher Organizations."

In January, 1921, the Sunday School Council of Evangelical Denominations, and in February, 1921, the International Executive Committee, voted as follows:

"Inasmuch as the development of family religion is the very heart of the Adult Division program, and that the nurture of children is inseparably connected herewith, we (the Adult Division) assume responsibility for the promotion of Parent Training and Parent-Teacher Associations, recognizing that all such promotion should be in close co-operation with other interested divisions."

Therefore, early in 1921, the Adult Division leaflet No. 342, entitled "Church Parent-Teacher Associations and Community Institutes," was prepared with the Young People's Division and Children's Division Superintendents co-operating, and the leaflet has been used during the past year in the promotion of this work. In November, 1921, the

Children's Division Committee examined the leaflet and made suggestions for making it more helpful, which suggestions the Adult Committee accepted, in December.

Twenty-three States have been attempting experiments in this phase of our work.

5. *Child Welfare Legislation.* The promotion of this item has been carried on by correspondence, in convention addresses, and in co-operation with the Adult Division. We have tried to do two things:

(a) In co-operation with the International Adult Division to inform the field in regard to bills in Congress which need the attention of Sunday School voters.

(b) To urge the State Children's Division Superintendents to inform themselves in regard to bills of such character being considered in their respective State Legislatures, and to seek the co-operation of the Young People's, Adult and School Administration Divisions in an effort to rally the Sunday School forces whenever they are needed to defend the rights of the children.

Thirteen units report promotion of this work.

6. *Co-operation with Other Organizations at Work for the Uplift of Childhood.* Ever since the Buffalo Convention in 1918, our Association has urged co-operation with outstanding organizations interested in Child Welfare. Thus in different parts of our field our Children's Division workers have acted upon the suggestion and found it productive of fine results. In December, 1919, our Children's Division Committee felt that we were ready for promotion literature. A leaflet for this purpose entitled "Community Organizations Interested in Child Welfare" was prepared by the International Children's Division Superintendent in collaboration with a few of the State Superintendents and was approved by the Children's Division Committee and Committee on Education in December, 1920. It was published early in 1921, and has been sent out to State and County Children's Division Superintendents. It states briefly the aim of the work of the following organizations, lists their literature most helpful to Sunday School parents and teachers, and suggests ways of co-operating with them:

American Library Association—Children's Bureau, U. S. Department of Labor—International Anti-Cigarette League—National Child Labor Committee—National Child Welfare Association—National Congress of Mothers and Parent-Teacher Associations—National Motion Picture League—National Kindergarten Association—Playground and Recreation Association.

The circulation of this leaflet has resulted in a clearer understanding of the work of these organizations and a larger co-operation with

them on the part of our Association Children's Division workers, and a fine appreciation of the service we have rendered them on the part of the leaders in these organizations. In addition, a number have offered definite co-operation especially in the promotion of our Children's Week observance.

Twenty-nine report the promotion of co-operation with such organizations.

7. Week-Day Schools of Religion and Daily Vacation Schools of Religion. All through the quadrennium by correspondence and personal conference, advice in regard to curricula, text-books and faculties, has been given leaders interested in these schools.

II. Children's Division Organization

The status of Children's Division Work can be gauged readily by noting the provision made for the promotion of the educational program by the various State and Provincial Sunday School Associations. Where there is an employed Children's Division Worker, it is more or less successful depending upon the proportion of time which must be given to general Association work. It is much less successful in fields where there are part-time Superintendents, volunteer Superintendents, or where the general secretary must assume this responsibility in addition to his general work.

Because so much depends on adequate supervision and fine organization, a standard has been used during the quadrennium to measure and grade such supervision and organization. The points of the Children's Division section are as follows:

Salaried Children's Division Superintendent giving full time to Children's Division work	4
With other responsibilities	1
Superintendent without salary	1
Volunteer, merely nominal	1
Children's Division Committee	1
Regular Meetings	1
100% organized counties (or districts or regions) with Children's Division Superintendents	4
100% organized counties with active Children's Division Superintendents	4
Children's Division Efficiency Conference in connection with State Convention	½
Children's Division Efficiency Conference in connection with County Association Officer Training Conference	½
Separate Efficiency Conference	1
Students in International Training School	2
50% counties promoting and participating in Children's Week	2

The highest number of points is 20. Those receiving 16 or over are as follows:

Pennsylvania	19.8	Colorado	17
New Jersey	18.5	Indiana	17
Missouri	17	New York	17
Ohio	17	Vermont	17
Connecticut	16	Illinois	16
Massachusetts	16	West Virginia	16

Field Conditions

Field Force. The following State and Provincial Associations have employed Children's Division Superintendents for full or part-time: California, So., Colorado, Connecticut, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Louisiana, Maryland, Maritime Provinces (New Brunswick, Nova Scotia, Prince Edward Island), Michigan, Mississippi, Missouri, New Jersey, New York, Oklahoma, Ontario, Oregon, Pennsylvania, Quebec, South Carolina, South Dakota, Washington, E., West Virginia, Wisconsin—a total of twenty-seven.

Fifteen Associations have volunteer Superintendents, some of whom are rendering fine service, others of whom do little chiefly because of no overhead organization or supervision. The Associations are Alberta, Arizona, Arkansas, British Columbia, California, North, Cuba, Delaware, Hawaii, Kentucky, Maine, Minnesota, New Hampshire, Saskatchewan, Vermont and Washington, W.

In ten Associations the general secretary is making some attempt to promote the Children's Week in addition to his other work. The Associations are: Massachusetts, Nebraska, North Carolina, North Dakota, Ohio, Rhode Island, Tennessee, Texas, Wyoming and Virginia.

Twenty-six Associations report Children's Division committees that confer with and advise the Children's Division Superintendents.

Only three City and County Sunday School Associations have employed Children's Division Superintendents: Buffalo, Hennepin County, Minn., and the Albany, New York Division, but 60 per cent of the counties of the International field report active Children's Division Superintendents.

Thirty-six states have been visited by the International Children's Division Superintendent in the interest of the Children's Division work during the quadrennium.

The field visitation has included attendance at State, Provincial, and County Conventions; Children's Division Institutes; Schools of Principles and Methods; Financial Campaigns; Executive and Education

Committee Meetings; International Training Schools; and Special Meetings. The number of addresses delivered is over a thousand and the mileage is about one hundred thousand. The figures are 1094 addresses and the mileage 98,121.

III. Children's Division Leadership Training

Children's Division Leadership Training includes the training of Sunday School Association Children's Division Superintendents and the Community Training of Children's Division leaders in local Sunday Schools. Opportunities for such training are offered as follows:

1. *Children's Division Sections of Association Conventions, State, County, District or Township.* Every Sunday School Association has at least one meeting a year to which local school workers and Association workers are invited. This is the annual convention. In order that both the people who attend church, and those who do not, may be aroused to take a larger and more definite interest in the Christian education of children, the International Sunday School Association stands for a presentation of principles and methods of children's work in every convention. This presentation should include both the local school and community aspects, and this type of program is suggested constantly by the International Sunday School Association to the State and Provincial Children's Division Superintendents and General Secretaries.

During the past year the *local school* Children's Division work was presented in every state and provincial convention. According to the lastest reports, the *Association* Children's Division work was presented in thirty-five state and provincial conventions during the past year.

2. *Special Children's Division Institutes for Training Sunday School Teachers and Parents.* In addition to the presentation of the local school children's work at the annual Association conventions, we consider it most desirable to arrange for County, Township or City Children's Division two- or three-session institutes, at which time attention is centered upon the work for and with children. Such institutes are suggested in the Worker's Manual and by correspondence with the State Children's Division Superintendents, and many of the State Superintendents are now planning and conducting such institutes.

Thirty states and provinces reported having held such institutes during the past year.

3. *The Children's Division Sections of Community Training Schools.* During the quadrennium assistance has been given from time to time by correspondence and in personal conference to workers engaged in this phase of work by suggestions in regard to courses, text books and instructors.

4. *Efficiency Conferences for Sunday School Association Children's Division Workers.* These conferences are arranged for the purpose of offering to State, County and City Children's Division Superintendents opportunities for becoming acquainted with and discussing the Sunday School Association Children's Division program. In such a conference

they are greatly helped by definite explanation of the work, by suggestions in regard to various relationships and by fellowship with other such workers.

Seventeen units report such conferences during the past year.

5. *The Worker's Manual.* Soon after the Buffalo Convention, the Worker's Manual for State and Provincial Children's Division Superintendents was issued. It contains valuable information in regard to the International Sunday School Association's Children's Division Program and methods of work, and gives detailed suggestions in regard to all the phases of State Association Children's Division Work. Many of the State Children's Division workers have testified as to its helpfulness, although it is a bit out of date at present. It should be revised immediately after the Kansas City Convention.

6. *The Reading Course for County Children's Division Superintendents.* The International Children's Division Committee prepared this reading course about two years ago. It has been approved by the old Committee on Education and is being promoted by State Associations which prepare their own printed or mimeographed promotion literature. It is doing much to make our County Children's Division Superintendents intelligent in regard to Sunday School Association Children's Division work.

7. *The International Training Schools.* These schools are located at Conference Point, Lake Geneva, Wisconsin; at Geneva Point, Lake Winnispesaukee, New Hampshire; and at Geneva Glen, Morrison, Colorado. The Children's Division Courses offered at these schools have been approved by the old Committee on Education, and they are for Sunday School Association workers both paid and volunteer. During the quadrennium there have been twenty-eight students graduated with Children's Division Honors.

Since the International Children's Division Superintendent not only promotes these training schools, but directs the Children's Division work, you will be interested to know that twenty-one Children's Division courses were offered in 1921, at Conference Point and Geneva Point. It is part of her work to outline each course in detail; to employ the Children's Division faculty; to assign each Children's Division Section student; and to aid the graduates in preparing their theses. Ten of the present State and Provincial Children's Division Superintendents are graduates of these schools, and a number of the others are now attendants of the schools. Also a number of volunteer County Children's Division Superintendents are graduates, and many others are now attending the schools.

8. *State and Provincial Children's Division Conferences.* Once a year it is desirable that the State and Provincial Children's Division Superintendents meet for conference and discussion of the Sunday School Association Children's Division program. This conference will prove helpful beyond measure in developing such leaders. The conference was held in 1922, on February 10, 11 and 12, at the Chicago Beach Hotel. The findings were most interesting and helpful and were mailed to all State and Provincial Children's Division Superintendents.

IV. Children's Division General Promotion

In addition to the above promotion activities, the Children's Division Superintendent has cared for all the Children's Division correspondence which comes into the International Office, which averages over five thousand personal letters and fifteen hundred circular letters, each year of the quadrennium. The promotion leaflets have been kept up to date and the necessary new leaflets written. The Children's Division pages of *The Searchlight,* which is the organ of the International Sunday School Association, have been provided during the four years.

V. Recommendations

The work of the Children's Division is of such evident and eminent importance that it seems urgent as well as wise to recommend that the International Sunday School Council of Religious Education make the following provision for caring for this work:

1. The preparation and adoption of an adequate educational program.
2. The preparation and adoption of an adequate promotion program.
3. The employment of an adequate staff to carry on the work, which should include a Superintendent and an office secretary and stenographer, with adequate office space and equipment.
4. The provision of free promotion literature especially for needy fields.
5. A Visitation of needy and mission fields.
6. Conferences with State and Provincial Children's Division Superintendents in their own home offices.
7. An annual conference of State and Provincial Children's Division Superintendents held under the auspices of the International Sunday School Council of Religious Education, and directed by the International Children's Division Superintendent.
8. The revision of the Children's Division Worker's Manual.
9. The Maintenance of the high standard of the Children's Division courses in the International Training Schools.

Hoping that the Convention will support and provide for these forward steps, this report is

Respectfully submitted by

Lansing F. Smith, Chairman.

Maud Junkin Baldwin, Superintendent.

CHART A

PROGRESS OF ASSOCIATION CHILDREN'S DIVISION PROMOTION PROGRAM

	Children's Week	Exhibits in State, County Fairs	Community Parent-Teachers' Meetings	Interest in Child Welfare Legislation	Co-operating with Other Organizations
Alaska	No report				
Alberta	No report				
Alabama	Yes	Yes	No	Yes	No
Arizona	No report				
Arkansas	No	No	No	Yes	No
British W. I.	No report				
British Columbia	No report				
California (N.)	Yes	Yes	Yes	Yes	Yes
California (S.)	Yes	No	Yes	No	Yes
Canal Zone	No report				
Colorado	Yes	Yes	Yes	Yes	Yes
Connecticut	Yes	No	No	No	Yes
Cuba	No report				
Delaware	No report				
District of Columbia	No report				
Florida	No report				
Georgia	Yes	Yes	No	No	
Hawaii	No report				
Idaho	Yes	No	No	No	No
Illinois	Yes	Yes	Yes	No	No
Iowa	Yes	Yes	Yes	No	Yes
Indiana	Yes	Yes	Yes	No	Yes
Kansas	Yes	Yes	Yes	Yes	Yes
Kentucky	Yes	No	Yes	Yes	Yes
Louisiana	Yes	No	Yes	No	No
Maine	Yes	No	Yes	No	Yes
Manitoba	Yes	No	No	No	No
Maritime Prov.	Yes	No	Yes	No	Yes
Maryland	No	No	No	No	No
Massachusetts	Yes	No	Yes	Yes	Yes
Mexico	No	No	No	No	No
Michigan	Yes	No	Yes	Yes	Yes
Minnesota	Yes	Yes	No	No	Yes
Mississippi	Yes	No	No	No	No
Missouri	Yes	Yes	Yes	Yes	Yes
Montana	No report				
Nebraska	Yes	No	No	No	No
Nevada	No report				
Newfoundland	No report				
New Hampshire	Yes	No	Yes	Yes	Yes

	Children's Week	Exhibits in State, County Fairs	Community Parent-Teachers' Meetings	Interest in Child Welfare Legislation	Co-operating with Other Organizations
New Jersey	Yes	Yes	Yes	No	Yes
New Mexico	No	No	No	No	No
New York	Yes	No	No	No	Yes
North Carolina	Yes	No	No	No	No
North Dakota	Yes	No	No	No	No
Ohio	Yes	Yes	Yes	No	Yes
Oklahoma	Yes	No	No	No	Yes
Ontario	Yes	No	Yes	No	Yes
Oregon	Yes	No	No	No	No
Pennsylvania	Yes	No	Yes	Yes	Yes
Porto Rico	No report				
Quebec	Yes	No	No	No	No
Rhode Island	Yes	Yes	Yes	Yes	Yes
Saskatchewan	No report				
South Carolina	Yes	Yes	Yes	No	Yes
South Dakota	Yes	No	Yes	Yes	Yes
Tennessee	No	No	No	No	Yes
Texas	No report				
Utah	Yes	No	No	No	Yes
Vermont	Yes	Yes	No	No	No
Virginia	No	No	No	No	No
Washington (E)	Yes	No	No	No	Yes
Washington (W)	Yes	No	No	No	No
West Virginia	Yes	Yes	Yes	No	Yes
Wisconsin	Yes	Yes			Yes
Wyoming	No report				

CHART B

CHILDREN'S DIVISION ORGANIZATION GRADES

	1918	1919	1920	1921
Alaska	0	0	0	0
Alberta	0	0	0	0
Alabama	15	11.5	9	6.5
Arizona	0	5	0	0
Arkansas	10	5.5	4.5	5.5
British W. Indies	0	0	0	0
British Columbia	0	1	2	2
California (N)	18	11	12	10.5
California (S)	14	12.5	16	14
Canal Zone				
Colorado	16	13	16	17

	1918	1919	1920	1921
Connecticut	11	15.5	17.5	16
Cuba	.....	.....	.....	.....
Delaware	4	0	0	0
District of Columbia	.....	.....	.....	.....
Florida	2	6.5	0	0
Georgia	2	12	12	9.5
Idaho	5	1	5.5	9
Illinois	15	14	15	16
Indiana	15	17.25	15.5	17
Iowa	10	8	12.5	12
Kansas	17	7.5	11	13
Kentucky	11	9	10	12
Louisiana	8	9.5	9.5	11
Maine	3	9	11.5	11
Manitoba	11	9	9	5
Maritime Provinces	10	12	10	10
Maryland	16	8.5	7	9.5
Massachusetts	7	9.5	15.5	16
Mexico	.....	.....	.....	1
Michigan	12	10	12	8
Minnesota	18	5.5	6	4
Mississippi	8	10	12.5	9.5
Missouri	15	14.5	15.5	17
Montana	0	0	0	0
Nebraska	9	13.5	12	11.5
Nevada	0	0	0	0
Newfoundland	0	0	0	0
New Hampshire	8	0	0	11.5
New Jersey	14	14.5	17.5	18.5
New Mexico	0	0	0	0
New York	6	14	16	17
North Carolina	5	2	0	0
North Dakota	12	10.5	9	10.5
Ohio	16	15	17.5	17
Oklahoma	8	10	9.5	12½
Ontario	16	13	12.5	13
Oregon	9	8.5	9.5	7
Pennsylvania	18	17.5	18	19.8
Porto Rico	0	0	0	0
Quebec	1	11	0	5
Rhode Island	4	6	4.5	7
Saskatchewan	5	4	4	4
South Carolina	18	3.5	11	10
South Dakota	11	8.5	8.5	11
Tennessee	0	.5	2	5.5
Texas	0	1	0	0
Utah	0	2.5	2.5	5.5
Vermont	5	11	15	17

	1918	1919	1920	1921
Virginia	2	2	2	0
Washington (E)	15	10.5	15.5	13½
Washington (W)	.....	3.5	6	4
West Virginia	16	15.5	17	16
Wisconsin	9	12.5	11.5	13
Wyoming	0	0	0	0

CHART C

CHILDREN'S DIVISION ORGANIZATION

	Supt. Full Time	Supt. Part Time	Volunteer	Active Committee	Percentage Counties Organized for C. D. Work	State Unorganized for C. D. Work	General Secretary Acting
Alaska	No report	.....	.....	.....	.....	Yes	.....
Alberta	No report	.....	.....	.....	.....	Yes	.....
Alabama	No	.....	.....	.....	30%	.....	.....
Arizona	No report	.....	.....	.....	.....	.....	.....
Arkansas	.....	.....	Yes	.....	20%	.....	.....
British W. I.	No report	.....	.....	.....	.....	Yes	.....
British Columbia	No report	.....	.....	.....	.....	Yes	.....
Calif. (N)	.....	.....	Yes	Yes	55%	.....	.....
Calif. (S)	Yes	.....	.....	No	30%	.....	.....
Canal Zone	.....	.....	.....	.....	.....	Yes	.....
Colorado	Yes	.....	.....	Yes	85%	.....	.....
Connecticut	.....	Yes	.....	Yes	100%	.....	.....
Cuba	No report	.....	.....	.....	.....	.....	.....
Delaware	No report	.....	.....	.....	.....	.....	.....
Dist. of Columbia	No report	.....	.....	.....	.....	.....	.....
Florida	No report	.....	.....	.....	.....	Yes	.....
Georgia	.....	Yes	.....	Yes	50%	.....	.....
Hawaii	.....	.....	Yes	.....	.....	.....	.....
Idaho	Yes	.....	.....	No	3%	.....	.....
Illinois	Yes	.....	.....	Yes	85%	.....	.....
Indiana	Yes	.....	.....	Yes	90%	.....	.....
Iowa	.....	Yes	.....	Yes	66%	.....	.....
Kansas	Yes	.....	.....	Yes	28%	.....	.....
Kentucky	.....	.....	Yes	Yes	64%	.....	.....
Louisiana	Yes	.....	.....	Yes	50%	.....	.....
Maine	.....	.....	Yes	No	100%	.....	.....
Manitoba	.....	.....	Yes	.....	40%	.....	.....
Maritime Prov.	Yes	.....	.....	Yes	54%	.....	.....

	Supt. Full Time	Supt. Part Time	Volunteer	Active Committee	Percentage Counties Organized for C. D. Work	State Unorganized for C. D. Work	General Secretary Acting
Maryland	.....	Yes	.....	No	100%	.....	.....
Massachusetts	Yes	.....	.....	Yes	95%	.....	.....
Mexico	.....	.....	.....	.....	.....	Yes	Yes
Michigan	.....	Yes	.....	Yes	63%	.....	.....
Minnesota	No	.....	.....	Yes	.....	.....	.....
Mississippi	Yes	.....	.....	Yes	70%	.....	.....
Missouri	Yes	.....	.....	Yes	84%	.....	.....
Montana	No report	.....	.....	.....	.....	Yes	.....
Nebraska	.....	.....	.....	Yes	90%	.....	Yes
Nevada	No report	.....	.....	.....	.....	.....	.....
Newfoundland	No report	.....	.....	.....	.....	Yes	.....
New Hampshire	.....	.....	Yes	No	100%	.....	.....
New Jersey	Yes	.....	.....	Yes	100%	.....	.....
New Mexico	No	.....	.....	No	.....	Yes	.....
New York	Yes	.....	.....	Yes	91%	.....	.....
N. Carolina	.....	.....	.....	.....	.....	Yes	Yes
N. Dakota	.....	.....	Yes	No	50%	.....	.....
Ohio	Yes	.....	.....	Yes	98%	.....	.....
Oklahoma	Yes	.....	.....	No	51%	.....	.....
Ontario	Yes	.....	.....	Yes	60%	.....	.....
Oregon	.....	Yes	.....	No	50%	.....	.....
Pennsylvania	Yes	.....	.....	Yes	97%	.....	.....
Porto Rico	No report	.....	.....	.....	.....	.....	.....
Quebec	.....	Yes	.....	.....	50%	.....	.....
Rhode Island	.....	.....	.....	Yes	35%	.....	Yes
S. Carolina	.....	Yes	.....	Yes	85%	.....	.....
S. Dakota	.....	Yes	.....	No	60%	.....	.....
Tennessee	.....	.....	Yes	No	10%	.....	.....
Utah	.....	.....	Yes	No	6%	.....	.....
Vermont	.....	.....	Yes	No	93%	.....	.....
Virginia	No	.....	.....	No	.....	Yes	Yes
Washington (E)	.....	Yes	.....	No	91%	.....	.....
Washington (W)	.....	.....	Yes	No	.....	.....	.....
West Virginia	Yes	.....	.....	Yes	61%	.....	.....
Wisconsin	Yes	.....	.....	Yes	81%	.....	.....

No reports from other units of field.

CHART D

CHILDREN'S DIVISION LEADERSHIP TRAINING

	Assn. C. D. Work State or Prov. Convention	Efficiency Conference for Assn., Children's Div. Leaders	Institutes for Parent Teachers of Children	Reading Course for C. D. Workers	State or Prov. C. D. Workers in Int. Tr. Sch.	County C. D. Work in Inter. Tr. School
Alabama	Yes	No	No	No	.....	.....
Arizona	No report	.....	.....	.....	.....	.....
Arkansas	No	No	Yes	No	No	No
California (N)	Yes	No	Yes	Yes	.....	.....
California (S)	No	No	No	Yes	Grad.	.....
Colorado	Yes	Yes	Yes	Yes	Grad.	Yes
Connecticut	Yes	Yes	Yes	Yes	Yes	No
Delaware	No report	.....	.....	.....	.....	.....
Dist. of Col.	No report	.....	.....	.....	.....	.....
Florida	No report	.....	.....	.....	.....	.....
Georgia	Yes	.....	.....	Yes	Yes	Yes
Idaho	No	No	No	Yes	Yes	No
Illinois	Yes	Yes	Yes	Yes	Grad.	Yes
Indiana	Yes	Yes	Yes	Yes	Yes	No
Iowa	Yes	Yes	Yes	Yes	Yes	Yes
Kansas	Yes	Yes	Yes	Yes	Yes	Yes
Kentucky	Yes	Yes	Yes	Yes	No	No
Louisiana	Yes	No	Yes	Yes	No	No
Maine	Yes	Yes	Yes	Yes	Yes	No
Manitoba	Yes	No	No	No	No	No
Maritime Prov.	Yes	No	Yes	Yes	Yes	No
Maryland	Yes	No	Yes	No	No	No
Massachusetts	Yes	Yes	Yes	Yes	Yes	Yes
Mexico	.....	.....	.....	.....	.....	.....
Michigan	Yes	Yes	Yes	Yes	Grad.	No
Minnesota	Yes	No	Yes	Yes	No	No
Mississippi	No	No	No	No	Yes	No
Missouri	Yes	Yes	Yes	Yes	Grad.	Yes
Montana	No report	.....	.....	.....	.....	.....
Nebraska	Yes	No	No	No	No	Yes
New Hampshire	No	No	Yes	No	No	No
New Jersey	Yes	Yes	Yes	Yes	Yes	No
New Mexico	No	No	No	No	No	No
New York	Yes	Yes	Yes	Yes	No	Yes
N. Carolina	Yes	.....	.....	.....	.....	.....
N. Dakota	Yes	No	No	No	No	Yes
Ohio	Yes	Yes	Yes	Yes	Yes	Yes
Oklahoma	Yes	No	No	Yes	Grad.	Yes

	Assn. C. D. Work State or Prov. Convention	Efficiency Conference for Assn., Children's Div. Leaders	Institutes for Parent Teachers of Children	Reading Course for C. D. Workers	State or Prov. C. D. Workers in Int. Tr. Sch.	County C. D. Work in Inter. Tr. School
Ontario	Yes	.....	Yes	No	Grad.	No
Oregon	No	No	Yes	Yes	No	No
Pennsylvania	Yes	Yes	Yes	Yes	Grad.	Yes
Quebec	No	No	No	Yes	No	No
Rhode Island	No	No	No	No	No	No
S. Carolina	No	No	Yes	Yes	No	No
S. Dakota	Yes	No	Yes	Yes	Grad.	No
Tennessee	Yes	No	Yes	Yes	No	No
Utah	No	No	No	No	No	No
Vermont	Yes	Yes	Yes	Yes	No	No
Virginia	No	No	No	No	No	No
Washington (E)	Yes	No	Yes	Yes	No	No
Washington (W)	Yes	No	No	No	No	No
West Virginia	Yes	No	No	Yes	Yes	Yes
Wisconsin	Yes	Yes	Yes	Yes	Grad.	Yes

No reports from other units of field.

CHART E

FIELDS VISITED BY INTERNATIONAL CHILDREN'S DIVISION SUPERINTENDENT

	1918 & 1919	1920	1921	1922
Alaska	.....	.....	.....	.....
Alberta	.....	.....	Exec. Com.	Convention
Alabama	.....	.....	.....	.....
Arizona	.....	.....	.....	.....
Arkansas	Convention	.....	.....	.....
Brit. W. Indies	.....	.....	.....	.....
Brit. Col	.....	.....	.....	.....
California (N)	.....	.....	.....	.....
California (S)	Institutes	.....	.....	.....
Canal Zone	.....	.....	.....	.....
Colorado	.....	.....	Convention	.....
Connecticut	.....	Convention	.....	.....
Cuba	.....	.....	.....	.....
Delaware	.....	.....	Financial Cam.	.....

	1918 & 1919	1920	1921	1922
Dist. of Columbia	.....	.....	Financial Cam.	.....
Florida	.....	School of Methods	.....	.....
Georgia	.....	.....	Convention Three Institutes	.....
Hawaii	.....	.....	.....	.....
Idaho	.....	.....	.....	.....
Illinois	Convention	Convention Special M'tg Institutes	.....	Institutes Convention
Indiana	Convention	Convention Institutes Co. Conventions	Institutes Convention	Institutes
Iowa	.....	.....	.....	.....
Kansas	.....	.....	.....	Conventions
Kentucky	.....	.....	.....	.....
Louisiana	Convention	Convention	.....	.....
Maine	Convention	.....	Institutes	.....
Manitoba	.....	.....	.....	.....
Maritime Provinces	Convention	.....	.....	.....
Maryland	.....	Convention	Special Meetings Financial Cam.	.....
Massachusetts	Institutes	.....	Convention	.....
Mexico	.....	.....	.....	.....
Michigan	Convention	.....	Efficiency Inst.	.....
Mississippi	Convention	.....	.....	.....
Missouri	Convention	Convention Institutes	.....	.....
Montana	.....	.....	.....	.....
Nebraska	.....	.....	.....	.....
Nevada	.....	.....	.....	.....
Newfoundland	.....	.....	.....	.....
New Hampshire	.....	Inter. Tr. Sch.	Inter. Tr. Sch. Institutes	.....
New Jersey	Convention	.....	.....	.....
New Mexico	.....	.....	.....	.....
New York	Convention	Exec. Com. Financial Cam. Institutes	Convention Com. on Ed. Convention	Co. Conventions

	1918 & 1919	1920	1921	1922
North Carolina.	.....	.....	Convention	Convention
North Dakota..	Convention	.....	.....	.....
Ohio.....	Institutes Convention	.....	Institutes Convention Denom. Sch. of Methods	.....
Oklahoma.....	.....	Convention	.....	.....
Ontario.....	Convention	.....	.....	.....
Oregon.....	.....	Convention	.....	.....
Pennsylvania...	Convention	.....	Institutes Financial Cam.	.....
Porto Rico.....	.....	.....	.....	.....
Quebec.....	.....	.....	.....	.....
Rhode Island..	.....	.....	Institute	.....
Saskatchewan..	.....	.....	.....	.....
South Carolina	.....	.....	.....	.....
South Dakota .	.....	.....	.....	.....
Tennessee.....	.....	.....	.....	.....
Texas.....	.....	.....	.....	.....
Utah.....	.....	.....	.....	.....
Vermont.....	Convention	.....	.Institutes	.....
Virginia.....	.....	.....	.....	.....
Washington (E)	.....	Convention Special Meetings	.....	.....
Washington(W)	.....	Series Conventions and Rallies	.....	.....
West Virginia	Convention	.....	Denom. Sch. of Methods	.....
Wisconsin.....	Inter. Tr. Sch. Inter. Tr. Sch. Convention	Inter. Tr. Sch.	Inter. Tr. Sch.	.....
Wyoming.....	.....	.....	.....	.....

TOTAL FOR THE QUADRENNIUM

Addresses and Conferences.	1,094
Mileage.....	98,121

Conferences for those interested in the Children's Division were arranged for teachers, superintendents and other officials concerned with children. The program was carried out under the leadership of Mrs. Maud Junkin Baldwin, division superintendent. In addition to the general conferences of the department, other meetings with addresses of interest to those present were held for Junior teachers, with an overflow meeting, Junior superintendents, Primary teachers, Primary superintendents, Cradle Roll workers, and state, county and denominational Children's Division superintendents.

On account of lack of space only a few of the addresses at these conferences are printed here.

Spiritual Ideals for the Church School in the Christian Education of Children

Antoinette Abernethy Lamoreaux

THOSE of us who are working with a child to supply all that nurture demands as he is building character need the guidance of ideals. They only define for us what we desire to have brought to pass in the lives of children because we deem these results the greatest possible good for them.

I have selected some spiritual ideals which seem to me fundamental, and I want to state them very simply in the form of declarations of purpose.

The first ideal is a background for all which follows. *"I will endeavor to teach so wisely that nothing will have to be discarded as the children grow in knowledge and experience."*

One of the tragedies of life is the mental breaking-up which comes in the later teen years, when larger knowledge and experience do not fit into earlier training. The growth of the child's life mentally, socially, and spiritually ought to be just as unbroken and progressive as his physical life. It is a sin against him when he is taught through lessons or life that which will not fit into larger lessons and broader experience later on. He can receive only a small amount of truth at first, but it must be that which can be built upon all through his life, or, to change the figure, it must be the good seed which shall bring forth a harvest of thought, attitude, relationships, and conduct which does not need to be thrown away as valueless in the later experiences of life.

The second ideal is also a background for all that follows. *"I will seek to have the children learn what the great values of life are."* I do not mean "learn" so that they can recite a list of values, but unconsciously to acquire an inner urge toward these things, a recognition that they are the supreme values and consequently a trend of life and conduct toward their realization.

Our children are living in a turmoil of clashing standards and appraisal of values. Wealth, society, pleasure, power, are all held up by their devotees as the greatest good. The voice of the Master as he calls down through the ages, "Seek ye first the kingdom of God and his righteousness," is almost unheard in the din of these other voices. But we have heard again and again in these sessions that Jesus Christ and his principles are the only solution of the world problem. If we can help our children really to discover for themselves that trying to show good will toward all the Father's children everywhere, helping to bring joy to their lives, living so that kindness and goodness shall spread in the world, all this because they are motivated by love for the Father and others, brings the most joyous experiences that life can know, we will have realized this ideal.

This appreciation and acceptance of values comes more from unconscious absorption than from any other source in the early life of the child. What he hears praised spontaneously, what he hears most often discussed with favoring mental attitude, what people about him are seeking to do in ordinary, voluntary conduct, these things elevate themselves in his mind as values to be sought and the deep rootedness and force of this unconscious tuition we can not measure.

The story to which he listens in Sunday school is a powerful force in realizing this ideal, provided in the telling of it a child can feel the teacher's admiration for the spiritual values which it sets forth. But all this must be only subsidiary to the greater teaching values of his own personal experience in doing these acts of good will containing spiritual values, and learning through conduct, which is the only way in which any spiritual truth can really be learned, its supreme value for himself and for others.

"I will lead the children to know the Heavenly Father and find him in their daily life."

I put the two together for they are not always so related. Many people who believe in a heavenly Father have lost him out of daily living. They live orphaned lives lonely, burdened, joyless.

Our graded lessons have the great objective in the earlier years of

leading a child to know his Father. We all accept that as fundamental. I want to emphasize the importance of relating the Father to daily life and events in the world. This is not done primarily by instruction but by absorption. If a child is in the atmosphere of this loving, spontaneous recognition of the Father's co-operating presence in daily living it imperceptibly becomes a reality to him, and then instruction but adds weight to what he has absorbed.

"I will endeavor to help the children know Jesus Christ as their loving Friend, Helper, Leader, and Savior and before they leave the Junior Department acknowledge themselves as his loyal followers."

All our teaching is directed towards this. We try to help the little child know Jesus as a loving Friend, ministering to his life as an expression of his love. Later comes the larger thought of Jesus as Leader calling men to follow his way of living and enlist under his Captaincy. The consciousness of his work as Savior is not as it is in mature life. A Junior will not have the black sense of sin which a man rescued in a mission will have, nor will he have the sense of sin that grows with the years, but he can have, early, a recognition of what the Psalmist calls "redeeming life from destruction." He can see how Jesus Christ makes possible the fullest use of every day and of every power, that nothing shall be wasted or lost in his life, and he will learn with ever increasing gladness how Jesus Christ as Saviour can take away the sin which will poison and destroy the life he so eagerly wants to express.

"I will lead the children to worship in spirit and in truth."

Worship is recognizing the "worthship" of the Father and his son Jesus Christ. It is reverently recognizing the value of spiritual things. It is the outreaching of the spirit of the child toward his heavenly Father who waits with eager hungry heart to receive that contact. "The Father seeketh such to worship him." In this reaching toward him there is a real contact. "If with all your heart ye truly seek him ye shall ever surely find him." Thus saith the Lord. This is not a beautiful dream or a theoretical experience but one of the great verities of life. It seems easier to grasp this truth since the development of radio, yet not through the spaces does the call of the little child have to go to his heavenly Father. Closer is he than breathing, nearer than hands or feet, and the outreach of that child heart toward the heart of the Father brings back to him a response. It is this which enters into experience, strengthening every spiritual desire, adding emphasis to spiritual values, and leaving a deposit in the child's spiritual

life. We have had moments of this worship in spirit and in truth in this convention, when reverent music has led us into the presence of God. Did we not worship as the Rainbow Chorus sang last night? Did we not all reach out toward God in the beauty of the pictures surrounded by the hush of a silent multitude? All of these helps we will make use of, music, beauty, stillness, joy, to lead our children into the experience of worship and to build up a consciousness of spiritual realties.

"I will endeavor to establish a spirit of brotherhood with others in the minds of the children."

They need not wait till they are grown to feel this sense of brotherhood with the world. Indeed if they do wait until then it will probably never be felt, but now while they are children they can be led to feel their kinship with people of all races and colors and social stations. The two elements in brotherhood which we need constantly to bring to the children are, first, their indebtedness to others, foreigners, public servants, all who enter into the complex of personal relationship with them in the home, school, community, nation, and world and, second, an ever recurring opportunity to minister, to express an active good-will toward everyone because they are brothers.

"I will endeavor to make the attitude and the expressions of the Christian life habitual."

There is great gain to a life when some things are taken out of the realm of choice and become habits. When a man does not need to decide every time a given situation occurs what he will do about it but involuntarily acts according to the habit he has formed concerning it; when, for example, he does not need to make up his mind whether he shall give to missions but only needs to decide to what objects he shall give and the amount; when he does not need to decide every Sunday whether he shall go to church or not but goes "as his custom is"; when Bible reading and prayer are not matters of fresh daily choices but the settled habit of life; when loving consideration of others, world sympathy, active good-will toward all have become the fixed expressions of love for God instead of simply an emotional outlet used under the stimulation of some special appeal, a great gain has been made by the individual. Attitudes, motives, and conduct which are Christlike can become habitual in a child. Ours is the obligation as teachers or parents to provide the situations which will call out loving interest and desire to help and then make it possible in an atmosphere of sympathy and encouragement to carry out into action

this spirit of good-will toward others and love to God which is the expression of the Christian life. Not once or twice is this to be done but again and again until a child reacts spontaneously to a situation in this Christian manner because it is becoming habitual with him to think and love and do as Christ did.

If we can realize these ideals in our work with children we shall have the joy of sending out into this tortured world those whom God can use to heal its hurt. The problems stretch out beyond our reach but our children can touch them and we may share the joy of victory with them.

Play Life in Relation to Religious Education

Meme Brockway

At evening, when the lamp is lit
Around the fire my parents sit;
They sit and sit and talk and sing
But do not play at any thing.
Now with my little gun I crawl
All in the dark along the wall
And follow round the forest track
Away behind the sofa back.

So sings Robert Louis Stevenson, the poet interpreter of childhood.

But the ordinary adult, and even the ordinary parent, views less sympathetically the play of children. The boy's tower of blocks is almost completed when mother calls, "Put away all your playthings, Robert. I must sweep the room." Robert delays—inarticulate, unable to tell her that this lofty tower, never so high before, means long and patient effort, a dream almost realized. "Robert, I have work to do, mind me!" Down crashes Robert's work, his dream, before the angrily wielded broom.

What is play? It is so common that we may have never stopped to analyze its place in life.

Play bust be a recognized factor in Christian education. Cotton Mather presented the old ideal in his pamphlet entitled "Incidents of children in whom the fear of God was wonderfully budding before they died." The church has been slow to learn this lesson. The "Elementary Teacher" once presented a cartoon in which a Primary teacher bowed low before a great idol—the idol Tradition—and prayed, "Keep me from ever doing anything which our school has never done."

This stern unsympathetic attitude has driven out thousands of youth. As one puts it, "Many have rejected the water of life because they did not like the water buckets in which the church of their childhood presented it."

Let me say it again, Play is an essential factor in Christian education.

We command child nature only as we obey the laws of child nature. God himself taught the child to play. Who shall gainsay him?

This implies that:

(a) The church should provide a place for play in its building. I covet for every child too early impressions, a happy memory of home life and a happy memory of his church life. I am not of those who "question the spirituality of any church which has a basement for play and social life."

(b) The church should provide a place for play in its planned activities. Hikes, swimming and nutting parties, camping trips, base ball, games, etc., are needed in the development of Christian childhood.

(c) The church leaders, pastors, officers and teachers should be companions in play. Horne tells us that "Religious education is always going on when an adult Christian is in company with immature minds."

It is a question whether the adult does not receive at such times more than he gives.

You teachers ask often, "Am I too old to teach children? Shall I give up my class?" I'll answer frankly, and tell you the exact year which determines this. When you are unable longer to enter into your class' play as an equal, not as a superior, resign. You must be a sympathetic companion in play or you are not sufficiently sympathetic to teach.

The week day club is an ideal place for dramatics. Two-thirds of all the undirected play of children is dramatic play. It even enters as an element of gang life. The little child dramatizes animals first, then the acts of people and later the characters whose deeds he admires. Every impression entering through the senses tends to come out in the muscles.

(a) It stimulates memory. "The fact acted out is the fact remembered" says Mrs. Heist.

(b) We find as we watch adults attempt to act familiar Bible stories that dramatic work clarifies and organizes thinking.

(c) The opportunity for emotional expression deepens feeling.

Dr. Gessell says, "Instinct and emotion are as capable of organization as motor and mental processes."

(d) Dramatics develop imagination, initiative and resourcefulness. Incidentally it seems to satisfy the desire for expression and serves as an antidote to stage struck youngsters.

Cautions:

Do not choose stories in which Deity appears.

The teacher should keep in the background, yet with firm and gentle control. Let the children plan scenes, assign parts, construct and find needed properties. Let it be genuine expression.

Play the story, if possible, three times, changing parts in first two rehearsals, then voting upon best actors for closing rendition of the story.

The adult reader may at the end recite a Bible verse which sums up the motive of the story.

Often the children will select a song which forms a most fitting close.

Jesus, our Master Teacher, spoke of the play of children, dramatizing weddings and funerals, "calling to their fellows in the market place, we have piped unto you, but you have not danced, wept unto you and ye did not mourn."

May we become interested sympathetic as he, and may he make us wiser teachers as we learn to use the all absorbing play of childhood in our supreme task of educational evangelism.

The Cradle Roll Class in the Church School

Elizabeth Williams Sudlow

A STUDY in the evolution of the Cradle Roll Department would show that the work has passed through three stages or periods of growth, and each might be marked by one distinctive word. The first is sentiment. In the beginning the Cradle Roll was largely sentimental; it was a pretty adjunct to the primary class; it was so sweet to have the tiny babies enrolled in the Sunday school. The second period is designated by the word spectacular. Great stress was placed upon fancy cradles, striking wall rolls, elaborate programs and special day services when baby would be the central figure. We advertised the department in a spectacular manner. The third word is service. And this period was made possible because of the two which went before.

How can we best serve through the Cradle Roll Department? The

Cradle Roll class offers one medium. During the past few years workers have ably demonstrated the fact that a class for children under 4 years of age is practical and possible. As the result of a questionaire sent to many hundreds of Cradle Roll superintendents in all parts of the country I found that the majority of workers, perhaps 70 per cent, are making some provision for caring for the little ones during the Sunday school hour.

It may be that the organization of a Cradle Roll class will mean simply separating the children under 4 years of age into a group by themselves. A teacher will be selected to care for them, and the class will be a part of the Beginners' Department. This is the very simplest kind of organization. Perhaps the group might be set off in a corner, behind a screen or curtain, in another room, or even out under the trees if the weather permitted, for their lesson story. It may be possible to leave the older children after the opening songs and retire to a room where specially planned circle work suited to the very limited understanding of the children may be carried out. Or it may be that the Cradle Roll group can be put in a separate room for the entire period. This of course is by far the most preferable.

It is not always advisable to have many children in one class. Small groups are more easily handled. Only a few superintendents teach. The teaching is usually given over to someone else—the most suitable person to be found. As many assistants as can profitably be used should be enlisted.

As to the necessary equipment. First, of course, will be small chairs. One school made a dull corner attractive by the use of slip-over covers of gay cretonne for the chairs. A low table is almost, but not quite, essential. Where there is none the children may kneel and use their chairs when necessary. A sand table is helpful. Several substitutes may be suggested. A big pan placed on a chair has been used many times. An ordinary kitchen table turned upside down, the legs reversed and made shorter, is not bad. A box with fitted cover, mounted on legs, serves a double purpose, a sand table and regular work table. Hooks for hats and wraps are quite essential. So is a blackboard. One worker combined the two by utilizing a three leaf clothes horse. One leaf was covered with slate cloth, the others with dark denim. To the denim might be pinned pictures. On the outside of the screen were screwed coat hooks. A piano may seem indispensable, yet if the leader has a true voice she may lead the little ones even more easily than with an instrument.

Objects of various kinds such as blocks, toy animals, etc., to be

used in illustrating the lessons may often be procured from the ten cent store. Birthday calendars are necessary. The birthday child may sit in a chair decorated with a bow of ribbon or on which is placed a fancy cushion. Perhaps the honor will be the wearing of a gilt paper crown. The little piece of hand work to carry home each Sunday might come under the head of equipment. In the ten cent store now may be found pretty shades of pink and blue writing paper. This is just heavy enough for many forms of hand work, and is inexpensive. A little article to carry home means much to the child. Often mothers say something like this "I did not feel like coming today, but Mary cried so because she wanted to come and get her card, I just had to bring her." While Mary's motive in wanting to come might be questioned, still it had the effect of bringing Mary's mother and of helping to make Mary a regular attendant.

The wise teacher will have written on each of these objects a Bible verse or part of a hymn, so by this means is scattering the Word in a pronounced manner. Attendance cards are another most necessary part of equipment. Special designs are used each month, and the weekly attendance marked in some appropriate manner. At the close of the session of the last Sunday of the month the child is given the one on which his name is written. This shows father and mother just how regular or irregular Mary has been, and perhaps may inspire them to have Mary at Sunday school every Sunday during the coming month.

Suitable lessons for use in the Cradle Roll class are not hard to find. "Object Lessons for the Cradle Roll" by Miss Danielson, with the blocks and home folders, is widely used. "Cradle Roll Stories" by Anna M. Boyle is another popular course. Many teachers simplify the first year Beginners' lessons. Others build their program around a Bible story.

When mother or father accompanies baby, what shall be done with them? The fathers are usually taken care of by a committee from the Men's Bible Class; sometimes the mothers go to an Adult class. In one instance the father remained with a timid child and has served as departmental secretary ever since. Frequently the mothers are seated around the room and look on during the opening service. A good plan, this, for they become acquainted with the work and are able to continue it in the home.

A Cradle Roll class is practical,—is possible, in every school whether large or small, rich or poor, city or rural. It requires someone with a vision to see its possibilties, someone with a desire to serve.

The Church Cooperating with the Home

Mabel Bailey

The Need: In the first seven years, the child receives a "set" toward or away from religion. The child's time is spent almost wholly in the home. The teacher starts the training—the home continues it. They must work together to help the child interpret religiously the things he sees. Parents are the supreme influence in the child's world. The home is the only field of action.

Providing Equipment for Religious Training of Child: See the Sunday school from the standpoint of the child's ineffaceable memory. Make the place beautiful. Provide pictures, chairs, screens, floor covering, flowers. Secure the best lesson material.

Getting and Holding Pupils: Enroll every child in the community. Strive for prompt and regular attendance. Magnify the Sunday school in the pupil's eyes. Provide week-day happy times. Make the teacher a family friend.

During the Sunday School Session: Teachers and officers have a right to the support and sympathy of the parents. Parents provide the child with an offering for church use and so help train the child to share with God. Parents visit department to become acquainted with the work. Mothers serve as helpers in the department. Attend a parents' class in the Sunday school.

In the Use of Lesson Material: Teachers should use the best material. Connect it naturally with the child's every day life. Make Christian acts desirable. Parents should ask the child about the Sunday school lesson. Preserve the lesson folders. Re-tell the story to the child. Teach Bible verses, prayers, songs, grace, little verses, etc., suggested by the teacher. Include Bible stories at storytime. Have religious pictures in the home.

Helping the Child Carry out the Teacher's Plans by bringing: Nature objects. Pictures. Flowers. Toys for sick children. Extra money, as teacher directs.

Providing Opportunities for Self-Expression: The teacher suggests the mothers' part. The folder carries instructions to mothers. Some lessons have a printed letter to mothers. The whole week may be colored by the Sunday school teaching. God becomes vital in the life of the child. Give the child a chance to build the lesson into life.

The Church Should Provide Opportunity for Parent Training: Bring to their attention helpful books and leaflets. List the books in the public library that would help parents. Provide books for the

parents' reading course. Have occasional mothers' or parents' meetings. Organize a parent-teachers association. Start a beginners' mothers club. Have a mothers' class in Sunday school. Provide a parent training section in the community training school.

Use of Pictures in the Primary Department

Elizabeth Dean

I suppose there are but few of us who have been so trained—or who have so trained ourselves—that we appreciate as we might the beauty of the every day world about us. The sunrise and the sunset—the graceful form of the elm tree across the street—the marvelous shading and beauty of the flower in our door yard—the swift movement of the little bird that flits across our patch—the wonder of the morning glory vine that climbs over our kitchen fence—the frost picture on our window—the vista lying out before us some autumn day as we stand at the top of the tall hill.

We live on an earth that is crammed with heaven, and every bush is alive with God, but many of us belong to the class who have not learned to see.

But we need to cultivate the seeing eye for pictures in nature about us, and we need to gain much from the wealth of art in the world in which we live—of story and history—of events and places—which we may never see first hand, but which may become ours through the pictures of the world.

One of the fine things that has come to the Sunday school world in the past few years is the awakening to the value of the things that appeal to the eye, and the material that is being prepared to meet this need in our schools, and in this as in many other lines, those who work with the children have been the ones to feel this need most keenly, and be most active in providing for the need. Today it is possible to equip our schools with objects and illustrative material and pictures somewhat adequate for doing real teaching, and leading to a real appreciation of art and nature.

The atmosphere of the room in which the child spends the hour of the Sunday school determines to a large measure the question of reverence and order and what the child will get out of the hour. "Nurture by atmosphere"—unconscious nurture—holds a place scarcely second to that of direct instruction. Barren walls, chipped plaster, defaced paint, are not conductive to reverence, nor are inharmonious, glaring colors.

Wall Pictures

In every department there should be a few carefully selected, well framed pictures for the wall, pictures excellent in quality, chosen because of their fitness for the room, their adaptation to the age of the pupils, and their unconscious educational value. Two good, appropriate wall pictures are of greater value than a number not carefully selected.

Nearly all authorities agree on the outstanding favorites for wall pictures. Among the ones loved by both Beginners and Primaries are:

Christ Blessing Little Children
Sistine Madonna
The Child Samuel
Baby Moses
Holy Night
The Lost Sheep
David Rescuing the Lamb
Saint Anthony
Child Playing at Mother's Knee
Arrival of the Shepherds
Triumphal Entry
Young David
Good Samaritan

While the favorites with Juniors show the change in their development and view point, and among their choice we find:

Christ and the Doctors
The Rich Young Ruler
Moses and the Tables of Law
The Boy John Baptist
The Good Shepherd
Daniel in the Lion's Den
The Angelus
Head of St. Paul
Christ and the Fishers
Head of Boy Christ
Christ the Door
The Shepherdess
Sistine Madonna
Sculptured Head of David
Places Connected with Life of Christ—Bethlehem, Nazareth, Jerusalem

Seasonal Pictures

Perhaps next to the permanent wall picture, should be mentioned the seasonal picture. The movable screen, or the strip of burlap fastened to the wall, may be made one of the most attractive and best loved spots in the room. Many of the Beginners' pictures are of the seasonal type, for in their lessons they are getting the "religious interpretation of life" as shown in nature about them, and bird and blossom—the winter's snow, and summer's rain—the soft green of the early spring and the glory of the autumn leaf, may all tell of the loving care of the heavenly Father, and fortunate the child who has for a teacher one who uses

all these means in linking the beauties of nature with the thought of the Maker.

In addition to the lesson pictures of this type, a wealth of material may be secured from current magazines and prints. Some of the very best may be obtained from the covers and advertising pages of magazines which, when mounted and filed, are ready for use at any time.

Posters—telling, attractive, pointed—for special times and seasons—may emphasize the meaning and significance of these special days, and advertise coming events of interest to the children.

As a means of *creating atmosphere* and a *reverent spirit* and *attitude* pictures may be a very real help in the worship service. Worship is particularly dependent upon atmosphere. All that the child gets does not come from direct instruction. The atmosphere of the room is created by the attitude and spirit of the teacher and assistants—the size of the room—the tinting of the walls—the manner of lighting—the very seats upon which the children sit—their bodily comfort so far as wraps are concerned—the heating and ventilation—all of these and more enter into creating that subtle thing we call atmosphere, which has much to do with the spirit of worship. And pictures of the right type may be a very great help in creating the atmosphere for worship.

Pictures showing a prayerful attitude, having a prayerful atmosphere, those that present individuals or groups in the act of worship, tend to produce in those who see them a desire for the same experience. Modern pictures showing children giving thanks for food, in prayer at mother's knee, awaken associations in the minds of those who see them.

A little child at mother's knee—The Child Samuel—The Angelus—Christ Blessing Little Children—The Triumphal Entry—are among those that are a help in creating the right atmosphere for worship.

Missionary Pictures

Aside from the missionary lessons that come as a part of the regular graded lesson course, there is missionary instruction and training that should come as a regular part of the expressional life of the school. Children's missionary instruction should be given from the child's viewpoint, and should deal largely with the children both of our own and other lands. The children—their homes—their manner of dress—their games—everything that enters into their lives may be explained by means of pictures, objects, and sand table illustrations.

Of course, "No impression without some expression" should be the rule, and children should be trained to give not only their money, but also gifts which may be used in schools and in the homes of these foreign children.

The Responsibility and Opportunity of a Junior Superintendent

Josephine L. Baldwin

THE junior superintendent has as large a responsibility and as great an opportunity as is ever given to any worker in the Lord's vineyard. Among the responsibilities are the selection and training of teachers, securing the cooperation of the parents of the children, maintaining a close personal relation with the pupils in the department and finding the programs for the conduct of the department in all its phases of worship and service and recreational activities.

Teacher the Keystone

Among the responsibilities, that for the teachers is mentioned first because the teacher stands either as an aid or a hindrance between the child and all that religious education is endeavoring to accomplish for him. A department will never rise above the grade of its teaching force and when you are visiting and see one in which many of the pupils are habitually tardy, careless and irreverent in their attitude toward the school and its services, their lessons unprepared and their homework undone, you may put it down in your notebook, as a fact established by the best circumstantial evidence, that the teachers are not thoroughly alive to the importance of the work they are doing and take no real interest in it. And in such a case the superintendent who tolerates such conditions is not without fault.

Everyone is aware that a person cannot teach what he does not know, but we often fail to realize that no one ever will teach in any genuine way what he does not love, and is not enthusiastic about. Therefore, one of the greatest of the responsibilities that confronts the junior superintendent is that which involves the selection of teachers to do the work and training them in the work.

The Selection of Teachers

Selection implies choosing one out of several and in all too many cases junior superintendents find themselves in a situation which

admits of no possibility of selection other than that implied in the phrase, "Hobson's choice." This is an exceedingly serious state of affairs, for unless the supply of persons fit and worthy to teach equals the demand, the Sunday school is placed in the position of a mendicant and must simply make the best of what it can get. The government spends millions of dollars every year for the training of teachers who are to guide the mental development of the children, but the church, having the responsibility for the religious development of the children and youth under its charge, has not yet realized the importance of the task sufficiently to make teacher training an integral part of its plans. If there is no training class in our junior superintendent's school her first duty is to agitate for the inclusion of such a class as a part of the regular curriculum.

But let us suppose that the junior superintendent is working in a church which has a well-established teacher training class, one that has been in operation at least three years, and that several of the members have specialized during the third year in junior work. There are more of these than there are vacancies in the department. How is the choice then to be made? Or suppose that there is no such training class and the superintendent must simply look among the older members of the intermediate and senior departments or among the younger people of the church. What should be the basis of such choice as is permitted?

The first requirement is love for the Lord Jesus Christ and joy in his service, and the second is like unto it, a genuine love for the children. Religion in a very real sense is caught rather than taught. God could not manifest himself to the world until he became incarnate in a human life, and the teachers in whom the spirit of Christ dwells are the ones who lead their pupils to know him whom to know aright is life eternal. But love, while paramount, is not sufficient. The teacher must have knowledge of the materials of instruction and knowledge also of the child to be taught. But the teacher who has the first two characteristics of love for Christ and love for the child will not long remain without the other two.

Any department of the church school that attempts to do its work without the intelligent assistance of the homes that are capable of giving such cooperation is like a row boat filled with people on a troubled sea attempting to make port with only one oar. But in order to inform and interest the home concerning what the school is trying to do the junior superintendent and teachers must visit the homes, and establish friendly relations with the parents of the children. No

church visitor or calling committee made up of members outside the department can ever take the place of the persons who are working with the children. The one may be, and often must be, perfunctory. The other is born of interest and affection, and has the power to awaken a like response. Parents' meetings at the church, and social meetings at the different homes must be planned, and a junior section kept active in the Parent-Teacher Association of the school when there is one. All of these things help to tie home and school together.

The Course of Study

It is not given to the junior superintendent to decide what lesson material should be used in the department and this is as it should be, for any department is but one segment of the whole and the curriculum of the school must be a unified course of study if the highest purpose of religious education is to be achieved. Some of our schools have failed to realize this and have seemed to think that so long as they were using Graded Lessons they might take the primary from one series, the junior from another and the intermediate from another and have an even better curriculum for religious education than any one course would provide. But that is not a course of study—it is a crazy quilt. The sections do not match and were not originally intended to go together.

Second only in importance to the lessons themselves and supplementing the impression they make is a well-conducted service of worship. For this the superintendent is responsible and should give as much time to planning and arranging for the worship of the department as the most conscientious of teachers gives to lesson study. The subject of the program and the Scripture used and the hymns sung in developing that subject must all be within the range of the child's experience and furnish a vehicle for the expression of his normal desires and emotions. Of first importance in connection with the service of worship is the song book, for in some of the books that are widely advertised for Sunday school use most of the music is jazz or ragtime and the words are doggerel in form and have no content of worthy thought.

The prayer service is an exceedingly important part of the service of worship but it will be of little value if it consists merely of a prayer by the superintendent or by any other officer or teacher, after the manner of adult services generally. Ninety-nine per cent of our junior children must be taught in the Sunday school how to pray if they are ever to learn in their childhood, for this great

subject is almost entirely neglected by the home. Therefore the prayer service presents one of the greatest of the opportunities that belong to the junior superintendent The essentials are for each Sunday, a subject for the silent prayer in which the children can be genuinely interested. Then there must be a more general subject for the sentence prayer which the superintendent gives phrase by phrase, the children and teachers repeating it after her. For example, let us suppose that during the week following a given Sunday in a certain school the pastor was to start on a trip to the Holy Land. If the children are reminded of this fact and it is suggested that they pray for him in their silent prayer that he may have an enjoyable trip and return safely to his home again, they will pray "with the spirit and with the understanding also." Then if the superintendent prays for the church and Sunday school and thanks God for both and for the way in which they are reaching helping hands out not only to the community but to the whole world, the children will join heartily in such a prayer. If on that same day preceding this prayer service the children join in repeating or reading Psalm 121, "The Traveler's Psalm," and in singing some hymn like "How Strong and Sweet My Father's Care," there will be a unity in the whole service which will be felt by the children and which will deepen their trust, and their love for God as well as their love for their pastor.

There is ample evidence wherever such methods are used that the children are taught to turn readily and naturally to the heavenly Father in prayer, that they are given a vocabulary for prayer, and become dissatisfied with the mere repetition of a rote prayer each night when they have learned to really talk with God in the Sunday school service. Have you ever thought of how little value the rote prayer is even though it may be the Lord's prayer itself? The children are taught the words usually before they could by any possibility understand the full meaning of those words. They say them in a parrot-like way in many parts of the country every day in the public school, and in every religious service that is held that prayer is repeated. But it can have no possible value as a prayer unless the worshiper who takes the words upon his lips has the ideas and desires that those words express in his mind.

Providing Motives

The junior superintendent is dealing with children in a period when there seems to be a natural antipathy to work of any kind. Fortunately, however, the junior child is eager to earn rewards and

recognition. Through providing proper incentives, the junior superintendent may help the pupils to perform acts of study, service and other types of expressional activity until habits of industry and helpfulness are established. When this desideratum is reached the pupil will have moved a step forward in his religious life and the motives presented to him should be proportionately higher. The honor roll is one effective method for individual recognition. The class banner arouses class spirit and effort, and appeals to many who would not exert themselves to gain a place on the honor roll. An exhibit two or three times a year of the books that the children have made is a reward and stimulates to further effort. Promotion to the intergrade to grade within the department, and promotion to the intermediate when the work of the junior is finished, is something to be looked forward to with eagerness.

The Superintendent and the Children

Until comparatively recent years the church has shut itself out from the pleasures of its people, adults and children alike, as if between pleasure and religion there were a great gulf fixed that no Christian might ever pass and retain his claim to the title. Now we as a church have heard the call, "Come, let us *live* with our children," and are responding affirmatively and with joy. We have discovered that since the child's play is the most real part of his life we must not only participate in it but present such opportunities for supervised play as will furnish both a school and a gymnasium of ethics. The superintendent who plans for socials, picnics, hikes and other forms of recreation in which teachers, officers and children may play together will learn to know the children more truly than would be possible in years of Sundays, and will weld the department into a harmonious whole.

Each class in the junior group should have a president and secretary, not to make the work easier for the teacher, but to train the children in the faithful discharge of responsibilities, and to educate them to make decisions carefully and wisely. These class officers naturally become a Junior Council, and this council led by the superintendent should make the rules for the department and decide every question that comes up in the department relating to its general management. This forms the department into a republic with a representative government instead of having it an autocracy ruled by one person. It also brings the superintendent into close personal relations with the representatives from each class and so deepens her influence.

The position of the teacher makes possible the closest and most helpful personal relations with the children, and that is the reason why her influence is so strong. The superintendent's office is not in itself conducive to friendship with the children individually. But the superintendent cannot do the best things for the children unless each child realizes that she is his or her sympathetic and loving friend. How is she to establish such a relationship when her duties are concerned so largely with the group rather than with the individual? One of the most effective ways is through the writing of birthday letters. The birthday is the one day that belongs to the child out of all the special days of the year. The rest he shares with other people, but the anniversary of his birthday is his very own. If on that day a birthday letter comes to him from the heart and hand of the superintendent it brings more joy than we who are the recipients of so many letters can even vaguely realize.

Relationships

Mary Foster Bryner

BECAUSE the Junior boy and girl are the center of all our endeavor, let us place the child in the midst, that we may study his general characteristics and needs. These are condensed into the Bible definition of the "Ideal Child" (found in Luke 2:40, American Revision).

"The child grew and waxed strong	Physically
"Filled with wisdom"	Mentally
"And the grace of God was upon him"	Religiously

Our highest aim is to develop Christian character and conduct in every child by religious education and experience. This can be accomplished more effectually when the Church School and the Home are related in the endeavor to know, love, teach and train each child as an individual.

Each *child* is related to a *group* or *class*. The Junior Superintendent should with great care select, encourage, instruct and train each class teacher.

Each *class* is related to the whole *Junior Department*. The superintendent should know and aim to attain the Junior standards.

The *Junior Department* is related to the *Children's Division* so the leader should know what has preceded in the Cradle Roll, Beginners

and Primary Departments, in order to complete the building of the foundations of Christian character.

The *Children's Division* is related to the *other divisions* of the church school. As the Junior boy or girl is related to the preceding periods of child life, the relation continues as life develops into youth, young manhood or womanhood, until full grown manhood or womanhood is attained. The relations to these divisions may be compared to a completed building.

Foundations laid	During Childhood
Framework set up	During Youth
Filling in	During Young Manhood and Womanhood
Finishing touches	During Adult years

Junior workers should aim to prepare for the advance described in Luke 2:52 of "The Ideal Youth."

Each division is related to the *church school*, which implies hearty cooperation and loyalty on the part of all departments to the general superintendent and officers.

Because the *school* is related to the *church* as its teaching service there should be loyalty to the pastor.

Because each *church* is related to its *denomination* there should be cooperation in promoting its programs, literature and standards.

Thus far the relationships are family or denominational but they do not end there.

Each *church* is related to its local *community*, therefore it should be vitally interested in a united effort to reach all the people for religious nurture and training. This implies ASSOCIATION with other churches in their related efforts to promote all agencies for the uplift of childhood and youth and the discouragement of such agencies as contribute to their downfall; to strengthen the good and destroy the evil; also to unite in all efforts to better conditions in all Sunday schools.

Each *church school* is related to its *township* or *district* and should use its influence to make known and put into practice the methods and means provided to impart religious instruction and training.

Each *township* or *district* is related to the *county*. Through these larger gatherings the Junior workers may receive inspiration and information; may learn policies and programs; may accept standards and goals. Opportunities are afforded through the conventions, institutes, rallies, conferences and reading circles.

But each school should be ready also to associate with the others in *giving help;* to cooperate in surveys, visitations and the extension of efforts to gather in the "others"—the unreached half. The strong should be ready to help the weak, also to direct and stimulate cooperative effort. There are kingdom interests which are broader than any one school or denomination.

Each *county* is related to the *state* or *province* and will be helped by studying and following its leadership, for the aims are to promote religious education and evangelistic service. Enthusiastic, united effort is needed for the successful promotion of such movements as Children's Week. If a state or province is strong enough to conduct a training school all groups of workers should be interested.

Each *state* or *province* is related to the *International Sunday School Council for Religious Education* which is a rallying center for all denominations, with a kingdom vision, to direct and stimulate united endeavor. Righteousness can exalt a nation only as the individuals live righteously.

The International is the strongest ally of the World's Sunday School Association. It is responsible for supplying strong leadership. Each worker should share in this work.

Cooperating With Other Organizations

Mrs. H. R. Shaw

AN educated childhood must include the development of body, mind, and spirit. The era of neglected, uneducated childhood must give place to a day when all children shall receive their individual rights. There are many federal, state, county, and community organizations all working for a better childhood. Every one of these is developing highly specialized leaders. Our cooperation as a Sunday School Association with these is essential.

1. Sunday school people need to know the program of other organizations interested in child-welfare.
2. Other organizations need to know the program of organized Sunday school work.

Many states have proven already the value of such cooperation. The out-standing organizations which are cooperating are: Mothers' Congress and Parent-Teachers Associations, Motion Pictures, Children's Bureaus, Women's Clubs with their Child-Welfare Departments, Day Nurseries, Play Ground Associations, Libraries, etc.

Results of working with the leaders of such organizations through Children's Week as well as at other times have proven invaluable. Every community should seek to bring these organizations in closest interest and cooperation with the Sunday school program which stands for an all-round educated childhood.

A few results obtained through cooperation are:

1. Opportunity of more definitely knowing the all-round needs of children.
2. Opportunity of helping lift the standards for children.
3. Securing from outstanding leaders in other organizations the finest interest in the Sunday school program.
4. The help we afford these organizations through conferences, institutes, and conventions.
5. Reaching thousands of parents the church fails to reach with a message on the spiritual needs of children by joint mass meetings.
6. Better type of pictures in motion picture theaters.
7. Great help in promoting Children's Week.
8. Information to be gained in familiarizing ourselves with the program of all Child-Welfare organizations.
9. Unusual opportunity of advertising and selling the Sunday school program to all people and acquainting them with the needs of childhood.

Community Church Parent-Teacher Associations

Elizabeth Harris

AS I see it the purpose of a Community Church Parent-Teacher Association is two-fold.

1. *To arouse interest* in and to improve the local or community program of Religious Education which would include a survey of the schools showing the work they are doing with the children; the special needs in the schools of the community; suggestions as to common interests and opportunities of working together either as an entire village or city or as groups of churches in a city; such as, Community Christmas Trees, singing of Christmas carols, community picnics, Children's Week visitation, special training lectures, etc., etc.

2. *To study the community* in the light of the needs of its children. This may possibly include a survey which shall evaluate the existing agencies in their relation to childhood, their adequacy or inadequacy, the proper means to use in order to prohibit where necessary, improve, where improvement is needed, or to supply any unmet community need such as playgrounds, play supervision, recreation centers, etc.

The frequency of meetings will depend upon what other organizations for promoting religious education are already existing. If there are several mothers' or parents' clubs or classes, there could be a federation which would meet once a quarter, semi-annually, or perhaps even annually.

If there is a Parent Department in the Community Training School, it would meet the need so far as study is concerned and the organization could be cared for by perhaps one annual meeting with one or two large mass meetings during the year.

It is necessary to remember that the community school classes reach only a small percentage of the parents of the community, and that the work of such a school is largely to send workers back to the local churches; that is, the foundation of such a class would be to prepare teachers and leaders for mothers' clubs, parents' classes, etc., in the local school. The entire work of a Community Church Parent-Teachers Association could *never* be done by a group or class in a community school. The class in the community school would be simply one of its activities.

Should this be the only active organization for parents and teachers in the community, the meetings should be held once a month with some study and special lectures, surveys, reports, etc.

Cooperation With Existing Organizations

The Community Church Parent-Teachers Association should cooperate with any existing agency with and through which it can work. Some of the organizations already existing and some suggestions as to cooperation:

(1) *The Local Sunday School Organization.* It should be remembered that the Community Church Parent-Teachers Association is a part of the Sunday school program. It should seek in every way to keep its connections with the parent organization close. The officers of the Parent-Teachers Association should be members of the executive committee of the Sunday School Association. Joint institutes should be planned, together they should arrange for outside lectures, etc. The work is one, and care must be taken that they do not become rival organizations instead of one organization.

(2) *Local Church Mothers' Clubs or Parents' Classes.* The organization in the local church of some means of cooperation between parents and teachers should be one function of a Community Association. As indicated above plans should be made for training local leaders and teachers. Where there is a large percentage of churches with clubs or

classes, this larger organization could be a sort of *federation* of parents' organizations seeking to do for the community what can only be done by the combined Christian forces.

(3) *The Public School Parent-Teachers Associations.* The extent to which a Community Church Parent-Teachers Association can cooperate with the Parent-Teachers Association of the community will vary in different localities, indeed, in different sections of the same city.

Where the community is small, with perhaps only one or two schools and where the denominational feeling isn't too strong, splendid things can be done. For instance, in one small city the president of the Parent-Teachers Association approached the Ministers' Association asking for its help in helping the child in his moral and religious life. She said that she felt that they had done very good work in the line of the physical care of children and in securing the cooperation of parents and teachers in their intellectual life, but that they would fall far short if they stopped there. *"What* could they do for the spiritual life of the children?" It was through this Parent-Teachers Association that the permission of the Board of Education was secured for the filling out of blanks by the children, giving their names and addresses and telling where they attended Sunday school and if they were not attending where they would like to go. In other communities at least one meeting a year is given to a consideration of the religious side of the child's life.

There need be no hesitation about seeking this cooperation, for the National Congress of Mothers and its auxiliaries, the State Parent-Teachers Associations, have from the first emphasized the need of the spiritual nature of children.

Exhibits and Demonstrations at Fairs

Pearl L. Weaver

IF childhood is to have its rights there are four things that must be receiving our undivided attention. We must:

1. Arouse the public mind to see the absolute need of religious education for all children.

2. Arouse adult life to the sense of responsibility to provide this religious training.

3. Inspire the present leadership with a vision of their glorious opportunity and tremendous responsibility.

4. Enlist and train an ever-increasing number of leaders.

The whole program of the Children's Division seeks to do this, but just now we are to consider one feature which, although at present is receiving but little attention, is almost limitless in its possibilities. This feature is Exhibits and Demonstrations at district, county and state fairs.

Just what do we mean by such an Exhibit? It is the gathering together and placing on display in a building, booth or tent, materials which will be helpful and suggestive to workers in Sunday, vacation and week day church schools. It may also provide other features such as Story and Play hours for the children who attend such fairs, and an Institute for the workers with the children.

How Shall We Proceed?

1. This should be an activity of the State, County, District or City Sunday School Association and, therefore, the plans should be brought before the executive committee of this organization, and the cooperation of the whole executive secured.

2. The second step would be the appointment of a committee to interview the Fair Association authorities. This should be a strong committee made up of influential people and those who know what they want and how to present their proposition to the fair authorities.

3. After the Children's Division workers have secured the cooperation of the executive committee and the fair authorities, the next step will be the forming of the committees for putting on the exhibit. We would suggest the following:

(a) *General Exhibit Committee.* The duties of this committee would be to determine the kinds of material to be exhibited; the rules of entry; sending out an appeal to the schools and communities for material; see that someone is present all during the fair to explain the exhibit; have general supervision of the work of the sub-committees. This committee should be made up of those who not only are interested, but who understand educational values, that they may guard against the exhibiting of any material that could not be recommended to other schools.

(b) *Publicity Committee.* One of the essential sub-committees would be Publicity; the duties of this committee would be to advertise through newspapers, by sending out dodgers, leaflets preliminary to the fair, and the distribution of dodgers during the fair. Also, send out bulletins, put up posters, etc. In fact, anything that would attract the general public to the exhibit.

(c) *Space Committee.* This committee would see that the space for the exhibit was ready when needed; that the necessary equipment for putting up the exhibit was on hand; that signs directing folks to the exhibit were posted; that the exhibit space was appropriately decorated.

(d) *The Registration Committee.* The duty of this committee would be to see that all visitors to the exhibit were registered. In one county where this was done they provided tags which they pinned on everyone who attended Sunday school. It meant that during the week of that fair all over the fair grounds the Sunday school folks were conspicuous. This is a good advertising scheme.

(e) *A Story and Play Hour Committee.* This may be a real worth-while feature of the fair and this committee should be very carefully and wisely chosen. The duties of this committee would be to secure story tellers, select stories, and see that the story tellers had the material. Secure a quiet place for the story hour; determine the time for this feature, and cooperate with the advertising committee in advertising it. They would also secure those who were to direct the Play Hours; suggest suitable games for the different groups; find a convenient place for the games, and advertise the play hour. It is essential to the best interest of the children that both the Story and Play Hours be graded, that is, there be a story and play hour for Beginners children, for Primary, and for Junior. This may be cared for by having the different groups of children at different hours, or by having three story hours going on at the same time in three different places.

(f) *The Institute Committee.* The duty of this committee, in cooperation with the general committee, would be to determine the time and place for the institute, secure the speakers or leaders for the conferences, outline the program, and advertise the institute. In one county that does not have a county fair, but has a farmers' institute built on much the same plan, they provided the institute feature. Their experience was that many farmers' wives who never attend county conventions came to the institute with their husbands, and while the men were interested in finding out how to raise better crops and better hogs, the women were learning how to provide better religious educational opportunities for the children of their communities.

Materials for Exhibits. There are two general types of material that should have a place in the exhibit.

1. Materials made by pupils and teachers in the Sunday, vacation and week day church schools, and material used in putting on community activities. This would include such material as hand-work done by the pupils; work books; scrap books; etc., calendars, seasonal posters, record systems, Sunday session programs, Parent-Teachers' meetings programs, workers' conference programs, etc., provided by the workers with children; community material such as Children's Week advertising, programs of different community activities, etc. This would be the material for which recognition would be given by the Fair Association.

The question of premiums is a debated one, but whether money rewards are given or simply recognition by seals or ribbons, there should be judges who would pass upon all this material and give it proper recognition. The judging would be based upon the rules of entry which would have been determined by the general committee.

2. The other type of material in the exhibit would consist of helpful suggestions for teachers and parents, such as lists of books attractively mounted. These lists should include helpful books for teachers, books for parents, and graded story lists for children. Also helpful leaflets and magazines mounted and displayed, samples of literature issued by other organizations working for the uplift of childhood. Also a display of books, if possible. In one county so much interest in good books has been created through this part of the exhibit that public libraries have been besieged for these books with the result that they are putting into many public libraries a splendid collection of books on religious educational work.

Another feature of this part of the exhibit might be a display of models of up-to-date Sunday school buildings.

Where Get Information? Write to your own State Children's Division Superintendent asking for suggestions. She can supply you with International Leaflet No. 110 which gives some very definite information. If you cannot secure this leaflet from your State Children's Division Superintendent, write to the International Sunday School Association, 5 S. Wabash Ave., Chicago.

Concerning Exhibit at State Fairs

All that has been said refers to the fairs of smaller units than the state. However, the plans for putting on such an exhibit are very

much the same for state associations. There are two ways suggested by which we may secure suitable exhibit material for state fairs.

1. Promoted in smaller units first, and as counties and districts put on these exhibits, select from them the very best material. This will enable the State Association to have an exhibit of the highest class material. It is a slow process, however. The other plan is:

2. To build up an exhibit at the state fair first, gathering material from individual schools and communities. There are two advantages in this plan. One is that you can get your exhibit before folks in a shorter period of time, and the other is that it may prove an incentive to the smaller unit.

In promoting this feature of our program there is one danger that confronts us and that is that leaders will become over-enthusiastic and go into this thing unprepared. We should seek in every way to make these exhibits of the very highest class educationally. Unless we have some very definite rules of entry which are adhered to and are very careful in our display of material, we will defeat our purpose and spread abroad a lot of poor material which will be duplicated in hundreds of Sunday schools, and instead of advancing the cause we will retard it.

Training Teachers of Children

Hazel A. Lewis

LET us picture the ideal teacher of children. She grew up in a Christian home, and her own experiences in the Sunday school were happy and normal. Throughout her childhood and youth it was a potent factor in shaping her life. When there came to her at sixteen or seventeen years of age the desire to serve and make her life count, some leader in work with children recognized her possibilities and gave her an opportunity to find herself. When she discovered how much she needed to know in order to serve effectively, her church provided her the opportunity she needed through a Teacher Training class where sympathetic and capable leaders touched her life and directed her training. She discovered more definitely her own particular field of service, and came in the years of her young womanhood into the place she was best fitted to fill by personality and preparation.

Perhaps your objection to a picture like this is that "it never happened." But it is happening all about us. Hosts of young women are finding their fields of service through just such means as these. More-

over, for every teacher of children there must be a background of personal experience, practical contact with the work, genuine enthusiasm for it, and thorough training. Whatever lack there may be in any individual case must be supplied in some way. Too often these efforts to make up for the lack of normal development and training must be superficial and incomplete. Our aim must continually be the natural and continuous development of teachers.

The sources to which we must look for our supply of teachers are so near to us that sometimes we do not see them clearly. These future teachers must come up from our own schools, through our own departments and classes. A girl who has had the advantage of a graded Sunday school through the Elementary Division and the Intermediate Department has more biblical background than was in the old Teacher Training Courses. Her maturity is not a matter of years but of spiritual development. In addition to this natural development through the departments of the school there are those men and women who have only recently come to a realization of the church as a field for their service. The best and most capable of these may often be attracted to work with children. Whatever they have not had in the way of preparation for this task they must be led to acquire, for native ability alone cannot meet the need.

The greatest opportunity for training which has come to teachers of children is the New Standard Teacher Training Course. In many denominations this is a one hundred and twenty hour course, twelve units of ten lessons each, in others there are twelve units of twelve lessons each. Two years provides general training and one year affords opportunity for specialization. This is usually looked upon as a three-year course, although it may be completed in less time if there is opportunity for attending Leadership Training Schools during the summer. Adding to the one hundred and twenty hours in class periods, another one hundred and twenty hours of preparation, this course represents only two hundred and forty hours of work: a small amount of time in the light of the great task for which it prepares. This is the minimum that should be expected in training teachers of children.

In addition to the opportunities offered through the training class in the local church, and Leadership Training Schools conducted by the denomination, it is possible to secure this and other courses in Community Training Schools and through correspondence courses. Every prospective teacher of children and every teacher now engaged in the work should make it their purpose to complete as soon as possible, the work prescribed by this new Standard Teacher Training Course. It

should be no mere perfunctory study, done in order to secure a diploma, but should be thorough in every respect and should include the largest possible amount of practice and observation work. The study of a text book and the ability to answer examination questions are no longer satisfactory forms of teacher-training unless there is also developed a certain degree of skill through actually doing the work that has been studied, testing the results, thus opening the way for continued growth. The training of a teacher of children is never ended.

CHAPTER IX

YOUNG PEOPLE'S DIVISION

Report to the Sixteenth International Sunday School Convention

By Wm. H. Danforth, Chairman; John L. Alexander, Superintendent; R. A. Waite and P. G. Orwig, Associate Superintendents

THIS convention closes a decade of service in the interests of the young people of the Sunday Schools. While the Advanced or Secondary or Young People's Division runs back to 1911, and the Intermediate Department reaches back to 1908,—the fact remains that the Division, as it is now existent, was organized for its present tasks during the months between May, 1912, and January, 1913. The ten years that have passed since then have seen a complete organization forged out of the needs of the field to minister to the eager life of the adolescent. This in the language of the historian is a Decade of Service.

A Survey of Conditions 1912-1922

At the beginning of the decade there was a great rumbling on every side, as interested folks, here and there, began to discover the possibilities of young people. The Boy Scout Movement was very much in the public eye. The Men and Religion Forward Movement had just closed. The Adolescent Commission of the 13th International Convention was attempting to survey life conditions surrounding young people. The National Education Association was occupied with the discussion of senior and junior high schools. There was much talk of juvenile delinquency, church neglect of 'teen-age children and a sort of a helpless questioning in the premises. The fires of investigation, discontent, desire and promise smouldered everywhere, with the possibility of genuine relief for the age-long, misunderstood problems of youth.

At the close of the decade, we witness a different set of attitudes. Everywhere and on every hand there is a genuine flow of interest in the adolescent. The business men's clubs—The Rotary, Kiwanis, Lions, Optimists, Triangles, Chambers of Commerce, etc.—are alive with en-

thusiasm and plans for the welfare of youth. True, it is mostly for boys as yet and is not very tangible in its objectives in most places, but it is the dawning of a new day. On all sides, organizations for adolescents flourish. The Boy Scouts of America, The Woodcraft League, The Girl Scouts, The Camp Fire Girls, the Knights of King Arthur, the Knights of St. Paul, the Y. M. C. A. Boys' Work—Building, Hi-Y, Employed Boys' Brotherhood, Community—the Y. W. C. A. Girl Reserves and a host of other organizations vie with each other and compete for the attention of the same American boy and girl. Even the consciousness of the Church has awakened to the need, and directors of boy work and directors of girl work are common in the life of the local churches. The Denominational Sunday School Boards have likewise felt the stimulus and most of these boards now employ an adolescent specialist, while some feel the need for two or more. Add to this the twenty-eight salaried young people's superintendents of the Sunday School Associations, and you have a vivid picture of the development in adolescent interest since May 1, 1912. The close of the decade registers a tangible achievement in the welfare of youth, there being a new zeal for playground activity, the betterment of the under-privileged child through settlement, club and juvenile court, with even the secret fraternities and lodges organizing, backing and supporting junior orders. Thus the Masons, the Moose, the Woodmen, etc., have also broken into this popular field of activity.

At the beginning of the decade, there was a scant literature on the adolescent problem. "The Boy Problem" by Forbush, "Adolescence and Youth" by G. Stanley Hall, "Boy Life and Self-Government" by Fiske, Boys' Self Governing Clubs by Buck, Winning the Boy by Merrill, Boy Training by Alexander, The Young Malefactor by Travis, The Boy Saver's Guide by Quin, From Youth to Manhood by Hall, and The Boy Scout Manual were the standard guides to the subject. At the close of the decade there is an abundant literature of varying values, covering the entire adolescent period. The year 1913 saw the production of a standard, leaflet literature for the adolescent years of the Sunday School.

Welfare, Needs, Religious Motive

Today, "the welfare of youth" is a popular slogan. Practically all national and local, non-profit institutions raise their budgets on its magic formulae. The "welfare of youth" is echoed and re-echoed, and has been standardized by the modern golden-rule, Christianity-applied

Men's Business clubs. But it is now beginning to be glimpsed that real welfare must have a religious heart, and these business men's organizations are calling to the church to put the needed note into the work for the good of the adolescent. Hence the bigger opportunity for an enlarged effort for the training and development of youth, based on the religious motive, at the close of this decade and the beginning of the next.

A Retrospect. The Beginnings

What a wonderful story is the record of the International Sunday School Association as the historian pens the achievements of this decade! After the creation of a series of organizations on the welfare basis for the betterment of youth, the International sounded its new note of religious motive in 'teen-age activity.

"Something to do, something to think about, something to enjoy, with a view always to character building,"—such was the general and vague objective of these welfare organizations. How fast they came!

1892—The Knights of King Arthur
1902—The Seton Indians (Woodcraft League 1906)
1904—Big Brother Movement
1905—Boy Pioneers—Sons of Daniel Boone
1907—Playground Association
National Child Labor Committee
Federation of Boys' Clubs
1909—Knights of St. Paul
1910—Boy Scout Movement
National Vocational Guidance Movement
1911—The Camp Fire Girls

In 1908, however, Frank L. Brown, late General Secretary of the World's Sunday School Association, urged the formation of an Intermediate Department in the Sunday School. In 1911, Dr. Brown with Mr. E. H. Nichols, Miss Margaret Slattery and others secured the support of the San Francisco International Convention for the Senior Department and the Secondary Division and thus paved the way for the religious basis of the evolving young people's work. In 1912 (May 1), the Division was organized with an employed superintendent and the religious type of Young People's work began. As it gained momentum, the state Associations (Ontario leading in the fall of 1912) employed Young People's Superintendents, and in 1915 the Denominational Sunday School Boards began to name their 'teen-age specialists.

The Story of the Decade or of the two and a half quadrenniums,

1912-1922, is worthy of an extended treatment, but space allows only a brief, tabulated statement.

I. The Organized Sunday School Class for Adolescents

In the period 1912-14, certificates of registration were issued for *8,771 classes.*

During 1914-18, the number of certificates of registration increased to *36,680.*

In 1918, the International Sunday School Association ceased to issue certificates of registration, but the last annual registration survey revealed the fact that approximately *100,000 classes* held certificates, although only about *25,000 classes were functioning.*

Much attention is necessary to keep these organized classes at work. They need continued suggestions for program.

II. The Departments—Intermediate, Senior and Young People's

In 1912-14, separate departments for worship purposes were being advocated.

In 1914-18, an estimate based on reports from the State Sunday School Associations claimed about *150* departments.

In 1918-22, recent reports record approximately *1,200* departments.

III. Young People's Sunday School Conferences

There are no records for 1912-14. These conferences were new to the Sunday School field.

In 1914-18, two hundred and sixty-two *(262)* Young People's Conferences were held annually with a reported attendance of 56,361. Much of this work was mass participation.

In 1918-22, the Young People's Conferences were on the Organized Class delegate basis and the following tabulation for 1921 affords a study of this movement annually for the quadrennium:

REPORT OF OLDER BOYS' AND OLDER GIRLS' AND YOUNG PEOPLE'S CONFERENCES

State	Older Boys and Older Girls			Young People			Approximate Number Churches Represented	Approximate Number Y. P. in Office	Total Number Forward Steps
	No.	Enrolment O. B. & O. G.	Enrolment Adults	No.	Enrolment Young People	Enrolment Adults			
Colorado	6	650	150	6	650	100	200	40	
Indiana	81	1893	266				849	351	878
Iowa	3	550	75				78	18	500
Kansas	3	545	110				98	37	150
Kentucky	1	153	70	8	1156	197	225	55	
Louisiana	6	469	72				50		300
Missouri	95	11,450	1030				911	1500	
New York	29	3140	896				1000	174	
Ohio				134	9329	995	624	174	
Pennsylvania				194	18,816	3321	2920	4000	6000
West Virginia	14	1297	258				300	112	1000
Illinois	3	141	11	45	7087	452		240	979
Minnesota	5	471	51						
Ontario	17								
	263	20,759	2989	387	37,038	5065	7255	6501	9757

Total conferences, 550.
Total enrolment, 65,851.
Churches represented, 7255.
Forward steps, 9757.

IV. THE YOUNG PEOPLE'S INTER-SUNDAY SCHOOL COUNCIL

The pioneer councils—Toronto, Kansas City and Birmingham—were born in 1913, but records for the years 1912-14 are not available in council development.

In 1914-18, ninety-six *(96)* Inter-Sunday School Councils of young people were directing a community program.

1918-22, however, records the big development of this form of young people's activity and the following tabulation for 1921 will visualize this growing force among young people. This is a fair, annual statement for the quadrennium:

REPORT OF INTER SUNDAY SCHOOL COUNCILS

State	CITY COUNCILS			COUNTY COUNCILS			DISTRICT OR TOWNSHIP COUNCILS		
	No.	Approximate Membership	Officers Serving	No.	Approximate Membership	Officers Serving	No.	Approximate Membership	Officers Serving
Colorado	1	17	5	7		35	4		20
Indiana	0	0	0	6	105	42	29	500	203
Iowa				3	100	18	0	0	0
Kentucky	0	0	0	1	75	7	5	125	20
Missouri	3	50	35	40	280	270	72	288	200
New York	0	0	0	2	56	8	15	250	60
Ohio	0	0	0	3	378	24	23	690	184
Pennsylvania	18	1050		17	707	102	63	1797	166
West Virginia	3	185	24	1	60	8	11	450	88
Minnesota	1			1	73	6			
Ontario	1								
	24	1302	64	81	1834	520	222	4100	941

Number of councils, 327.
Delegate membership, 7236.
Officers, 1525.
Churches represented, 1809.

V. LEADERSHIP TRAINING—THE INTERNATIONAL OLDER BOYS' AND OLDER GIRLS' CAMP CONFERENCES

Last summer we held the eighth annual Older Boys' and Older Girls' Camp Conferences at Lake Geneva and the second annual Older Girls' and Older Boys' Camp Conferences at Lake Winnipesaukee. These Camp Conferences are open to older Christian boys and girls (16-21 years) and are Requisite Schools with a four years' course of twenty units of study, leading to matriculation in the International Association School. The story of the growth and development of the Camp Conferences is fascinating. The following tables tell the story:

I. *Enrolment by years:*

Conference Point-on-Lake Geneva, Wisconsin

Year	Older Boys' Camp		Older Girls' Camp		Total
	Leaders	Campers	Leaders	Campers	
1914	14	38	13	43	108
1915	20	77	26	60	183
1916	27	133	42	152	354
1917	52	140	48	196	436
1918	22	125	47	210	404
1919	59	190	64	230	543
1920	45	203	56	263	567
1921	46	229	61	307	643
	285	1135	357	1461	3238

Geneva Point-on-Lake Winnipesaukee, N. H.

Year	Older Boys' Camp		Older Girls' Camp		Total
	Leaders	Campers	Leaders	Campers	
1920	16	77	28	111	232
1921	26	87	41	139	293
	46	165	71	250	525
Grand totals	331	1300	428	1711	3763

II. *Awards and Honors by Years:*

Conference Point-on-Lake Geneva

Year	Graduates	Life Saving Emblem	Danforth Button	Fourfold Emblem	Pennant	Pillow Top	Ring Cuff Links	Ring Bar Pin	Stick Pin	Lavaliere	Bronze Meda.	Silver M.	Gold M.	Total
1914			87	87	13	15								202
1915			107	107	10	12	4	5					2	247
1916	17		222	222	13	29	10	10	3	4			3	516
1917	28		253	253	25	39	1	14	5	6		3	2	601
1918	28		234	234	17	33	8	21		6		7	2	562
1919	48	25	276	276	21	38	11	20		7		3	4	581
1920	55	27	308	308	21	48	12	25	2	5		5	8	769
1921	67	32	354	354	26	37	15	20	3	6	6	6	1	860
	243	84	1841	1841	146	251	61	115	13	34	6	24	22	4338

Geneva Pt. Winnipesaukee

1920			188	188	11	13								400
1921			152	152	14	19	2	10						349
			340	340	25	32	2	10						749
Grand total	243	84	2191	2191	171	283	63	125	13	34	6	24	22	5207

Three thousand seven hundred fifty-seven camper-students and leaders have passed through the Camp-Conference study and discipline during these eight years. Over fourteen hundred older boys and girls have been inspired to enter the colleges and universities of the continent to prepare themselves for volunteer and professional Christian service. Most of our State Young People's Superintendents are Camp-Conference discoveries. A score of ministers and directors of religious education in local fields received their vision at the Camps. Several of our boy and girl graduates are in the mission field already or going. Four of our graduates, supported through college, are ready for Young People's positions this spring; three entered the service last spring. Over a score are now in the various colleges in preparation. The object of the Camp-Conferences is the discovery, training and placing of leaders in the field of religious education.

Forty-three states have sent their older boys and girls to these Camp Conferences. They cost a little less than $3,500.00 last summer.

VI. Adult Leadership Training

1. The Young People's Section of the International Training Schools

The sections of the Adult Training Schools at Conference Point-on-Lake Geneva and later on at Geneva Point-on-Lake Winnipesaukee for Young People's Superintendents and teachers have been well attended. Seventeen out of the first class of graduates in 1916 were from the Young People's Section and both the proportion and interest have been sustained since then. Practically all of our State Superintendents are school graduates and scores of county superintendents have either finished the course or are now doing the work necessary for a school diploma. In 1920, we reorganized the courses on a requisite and associational basis, and the third requisite year and the entire associational course of three years is in full operation during the summer of 1922. With the extension of the training schools to the Rocky Mountain District, in the summer of 1922, we extend our influence and training to another new but ready field. The courses offered in the Young People's Section of the adult training schools are included in the schools' catalog.

2. The Leaders' Institute

These Leaders' and Teachers' Institutes number themselves into the hundreds every year. They are held mostly in county and district fields

and very often in connection with the Sunday School conventions. The usual conference, in these instances, gives way to well-defined instruction periods of standard length. In some places, they have been sections of standard Schools of Methods while many of our state superintendents have promoted them solely along young people's lines. In many states, where a series of Young People's conference tours have been promoted, the first day of the tour in each geographical district has been devoted to this form of adult training for the leadership of adolescents. Approximately a thousand to fifteen-hundred of these Leaders' Institutes are being held annually. The program is based on the Requisite Training School curriculum and has been thoroughly standardized in content and promotion.

3. The Superintendents' Institute

The Sunday School Association has adopted the Superintendents' Institute for the purpose of training community supervisors in religious education. The Young People's Superintendents' Institutes are a requirement in the International-State Standard, and these institutes are held in connection with state conventions, county efficiency conferences or in separate gatherings for this purpose. The rating in percentages on the standard is in keeping with the nature of the institute, its length and program. We are recognizing the fact that community religious educational leadership depends on intensive training and the young people's leaders are majoring on the adult and his preparation for leadership. These institutes are standardized in program, promotion and rating. Thirty-seven (37) state associations included these institutes in their activities this past year.

VII. Special Movements

1. Father and Son Week

For several years, without standardization in program or promotion, a great many of our state associations celebrated Father and Son Week. Some of these celebrations were merely Father and Son banquets, which ran into the thousands and some of them in program covered an entire week. This activity was carried on by a large number of state associations in the fall of the year, while other associations observed the national Y. M. C. A. week in February. Because of this, there was quite a little confusion in the field and on agreement, engineered by a special committee of six and adopted by the Blue Ridge Assembly of

Boy Workers, was put into effect in 1921 for the first time, the Father and Son Week, by common consent, centering around Armistice Day in November. The probability is that this will remain the date of the National Father and Son Week. It affords a good beginning to the community program of religious education in the fall of the year.

2. Mother and Daughter Week

This year girlhood came into its own and for the first time a standardized Mother and Daughter Week Program was promoted jointly by the National Council of the Y. W. C. A. and the International Sunday School Association. The program for 1922 was published in the May issue of the "Sunday School Worker" and will form the basis of future programs. From reports received, the community features of the program were very popular. The celebration was standardized in program and promotion by the International-State Young People's Superintendents in conference. Mother and Daughter Week promises to be as popular and profitable as Father and Son Week.

The Quadrennium of 1918-1922

Great movements have had their rise in this Quadrennium. The Inter-Church World Movement made its contribution to religious education through the surveys it conceived and executed. It also gave a new impetus to the movement of whole-time Christian callings. The various Forward Movements of the denominations also added their contribution to the progress of religious education, and the Blue Ridge Assembly of Boy Workers is worthy of mention as it struggled with church relationships. Everywhere there has been a seeming effort to grapple with spiritual illiteracy.

During this period, great progress was made in academic acceptance of courses in religious education. Courses on Young People's work were introduced in a dozen educational institutions, the outstanding example being Boston University. The Superintendent of this Division taught and introduced Young People's courses at this seat of learning in 1919 and 1920, and Professor Herbert C. Mayer was added to the faculty of Boston University as a full time teacher of Young People's courses. Mr. Mayer, a graduate of Oberlin, gained his experience in our organized Sunday School system and is identified officially with our Summer Camp-Conferences and Schools.

Our own Young People's Division was quietly busy, as the Sunday School Council of Evangelical Denominations and the territorial units, comprising the International Sunday School Association, through the Joint Committee on Reference and Counsel were attempting to merge. Following the Buffalo Convention in 1918, the Young People's Division Committee began a serious, studious attempt to standardize its community program for young people. This Quadrennium standardization might be set forth chronologically as follows:

1918. The Committee wrought out its field policy for the Quadrennium.

1919. The Committee sought a way for cooperation with the general welfare organizations that dealt nationally with boy and girl life. To this end, it devoted two days to a conference with the leaders of these organizations for the exchange of information.

The Committee also spent five days in standardizing the Young People's Conference, Inter-Sunday School Council and the Superintendents' Institute.

1920. The Committee adopted the International standard for the measuring of state associations in Young People's work. It also adopted a comprehensive plan of community Young People's literature which is now under preparation. The curricula, also, of the International Requisite and Associational Training Schools for the Young People's Section were re-organized and re-written. The formulation of the beginnings also of a standard college program were begun.

Mr. Preston G. Orwig, Young People's Division Superintendent of Pennsylvania, became the Associate Superintendent of this Division for the International field in the spring of 1920.

1921. This was a great promotion-salesmanship year. The emphasis was on promoting or selling the Young People's program and standardized promotion or selling plans were worked out and adopted,

(1) For the promotion of the Denominational Young People's Standards, and

(2) For the promotion of the Community or Sunday School Association Young People's Standards.

1922. The last year of the Quadrennium saw the final touches to the completion of the Young People's Division program. A complete program of Adult Leader Training was standardized and adopted for the training of the community leadership of adolescents.

A standard policy for a State Sunday School Association, covering all the phases of the work of the Young People's Division, was also wrought out and adopted.

The decade just closed and especially the last Quadrennium of 1918-22 has been the Period of Preparation for the next Decade of Service for Young People and the Kingdom.

Throughout the Quadrennium, there has been a growing professional spirit among our Young People's Superintendents. Conferences of these workers were held in Ohio, Connecticut and other states, culminating in the organization of the International-State Young People's Superintendents' Annual Conference. The fourth of these Annual Get-togethers was held in Chicago last January. It has become the standardizing body in Young People's Community work. Ten types of community promotion are now in use in our Association field:

Types of Promotion

1. *State or Provincial Convention*—The Convention is the most important means of discovering and training adult leadership. Hence, it should receive first attention in developing young people's work.

2. *County Association Young People's Superintendents' Institutes or Conferences*—This is a more intensive effort to train adult leadership. It is especially focused on young people's work with the express purpose of preparing adult leadership to put our association Young People's program into action. This ranks with the convention as one of the first types of promotion.

3. *Leadership Institutes*—This is an attempt to carry knowledge of our program further into the field. It touches township and district young people's superintendents and also shows the connection with the local school. This is a prime essential to intensive community work. It is a natural outgrowth of the County Young People's Superintendents' Institute or Conference.

4. *County Conference Tours*—In developing work among young people in a new field this type of work makes reasonably sure of a right start. Careful preparation and qualified leadership give a prestige to the new work. These tours should be planned to touch a new series of developing counties year after year.

5. *State or Provincial-wide Young People's Conferences*—This type should come only after a group of counties are established in the work. It is a means of standardizing and unifying methods and aims.

6. *County and City Inter-Sunday School Councils*—This is an

advanced type of association work. It should follow not less than two or three excellent young people's conferences. The necessity for such work must be felt before a council can succeed.

7. *Special Movements*—Father and Son, Mother and Daughter, Enlistment Campaigns, etc., are types of work to be done by a well-founded council. The success of these movements depends absolutely upon a well-organized working county or city council.

8. *Friendship Campaigns*—This is a special concerted effort to break down apathy toward the Sunday School and Church and its ideals. It combines adult training with the young people's conference and personal interviews. This type is planned for a particular need and as such cannot be limited to any place in a policy of promotion.

9. *College Leaders' Conference*—This is another special type not depending entirely on preliminary or succeeding types. It aims to challenge Christian leadership in colleges and universities.

10. *Financial Tours*—There is no best time to have a financial tour. It may precede all work. It certainly follows after good field promotion. Then, it really can have an appeal on fact.

Looking Forward Into 1922-26

The proposed merger of our Sunday School forces brings to our Young People's work both resources and problems. The approximately seven and a half million of young people in the Sunday School enrolment, and the nearly forty-six million of young people on our continent have only about one hundred young people's superintendents, giving their full time service to adolescent religious education. In 1914, Marion Lawrance said "The adolescent is the weak point in our religious harness." It is still to be seen, whether the new, proposed merger organization will move forward to possess the Kingdom of Youth or will narrow its view to the present level or fall below the present in using its resources for a forward movement. It means community leadership with the religious motive or a new lease of life to our outside, welfare organizations.

The simplest kind of an International Standard for the measurement of State Associations in Young People's work has been in operation now for two years. The standard and the various standings of the State Associations follow. They reveal the state of the field in Young People's work.

INTERNATIONAL SUNDAY SCHOOL ASSOCIATION YOUNG PEOPLE'S DIVISION STANDARD

THE LEGEND

I. *Organization* (6 points)

1. State or Provincial Superintendent.....1 Point
   - (a) Salaried .....1 point
   - (b) Salaried but with extra duties..... ¾ point
   - (c) Volunteer, active ..... ½ point
2. State Committee .....2 Points
   - (a) Functioning Committee .....1 point
   - (b) Nominal Committee ..... ½ point
   - (c) One Committee Meeting ..... ½ point
   - (d) Two Committee Meetings .....1 point
3. County Superintendents .....3 Points
   (Based on proportion of counties reported)

II. *Adult Leader Training:* (6 points)

1. Superintendents' Institute .....2 Points
   - (a) At Annual Convention .....1 point
   - (b) At Officers' Efficiency Conference.....1½ points
   - (c) Separate Institute .....2 points
2. International Training School, Young People's Section Students: .....2 Points
   - (a) Male Students .....1 point
   - (b) Female Students .....1 point

III. *Young People Training:*

1. Young People's Conferences .....3 Points
   - (a) State or Provincial-wide:
     - (1) For both sexes .....3 points
     - (2) For one sex only..... ½ point
     - (3) Separate sex conferences.....2 points
   - (b) County-wide .....3 points
     (Based on proportion of counties reported)
2. Inter-Sunday School Councils: .....3 Points
   (Based on proportion of cities of 10,000 population with city or county councils)
3. International Camp-Conference Students .....4 Points
   - (a) Boy Delegates .....2 points
   - (b) Girl Delegates .....2 points

INTERNATIONAL SUNDAY SCHOOL ASSOCIATION
YOUNG PEOPLE'S STANDARD—1921

Standing of the States and Provinces

State or Province	Organization			Adult Leader Training		Young People Training			Totals	
	Supt.	Committee	County Supt.'s	Adult Leader Conferences	Training Schools	Conferences	Councils	Camp Conferences	Points	Percent
Alberta	0	0	0	0	0	0	0	0	0	0
Alabama	0	0	0	0	0	0	0	0	0	0
Arizona	0	0	0	0	0	0	0	0	0	0
Arkansas	0	0	0	0	0	0	0	2	2	10.
British Columbia	0	0	0	0	0	0	0	0	0	0
California, North	¼	1½	1½	0	1	.1	0	4	8.35	41.75
California, South	0	0	½	1	0	½	¼	0	2.25	11.25
Colorado	1	2	2	1½	2	.3	3	4	16.03	79.
Connecticut	1	2	3	0	1	½	0	2	9.50	47.50
Delaware	0	0	0	0	0	0	0	0	0	0
District of Columbia	0	0	0	0	0	0	0	0	0	0
Florida	0	0	0	0	0	0	0	0	0	0
Georgia	¾	0	0	0	0	0	0	0	0.75	3.75
Idaho	0	0	0	0	0	0	0	0	0	0
Illinois	¾	2	2	1½	2	3	¼	4	15.50	77.50
Indiana	1	2	2¼	1½	1	3	1/10	4	14.75	75.25
Iowa	¾	1½	.4	½	2	.1	⅓	4	9.22	46.10
Kansas	¾	0	1	1	1	.1	0	4	7.85	39.25
Kentucky	¾	2	1	1½	1	.02	1/10	4	10.37	51.85
Louisiana	0	0	½	1	0	.1	0	4	5.60	28.
Maine	¼	0	1½	1½	0	0	0	4	7.25	36.25
Manitoba	0	0	0	0	0	0	0	0	0	0
Maryland	1	0	0	0	0	0	0	2	3	15.
Maritime Provinces	0	0	0	0	0	0	0	0	0	0
Massachusetts	0	0	.02	1	0	.02	0	4	5.04	25.20
Michigan	0	0	0	1	0	0	0	0	1.	5.
Minnesota	1	0	0	1	1	.1	½	4	7.60	38.
Mississippi	¾	1	0	½	1	0	0	0	3.25	16.25
Missouri	1	1½	2	1½	2	1	3	4	16.50	80.
Montana	0	0	0	0	0	0	0	0	0	0
Nebraska	¼	0	0	0	1	0	0	0	1.25	6.25
Nevada	0	0	0	0	0	0	0	0	0	0
Newfoundland	0	0	0	0	0	0	0	0	0	0
New Hampshire	0	0	2	0	0	0	0	4	6	30
New Jersey	0	1	1½	1½	0	¼	⅗	2	6.85	34.25
New Mexico	0	0	0	0	0	0	0	0	0	0
New York	1	1	2	2	2	½	1¼	4	13.85	68.25
North Dakota	0	0	0	0	0	0	0	0	0	0
North Carolina	0	0	0	0	0	0	0	0	0	0
Ohio	1	2	2½	2	2	3	1	4	17.50	87.50
Oklahoma	0	0	.1	0	0	0	0	2	2.10	10.50
Ontario	0	0	0	0	0	0	0	0	0	0
Oregon	0	0	¼	0	2	2	1½	4	9.75	48.75
Pennsylvania	1	2	2½	1½	2	3	3	4	19.00	95.
Quebec	0	0	0	0	0	0	0	0	0	0
Rhode Island	0	0	⅗	½	0	½	0	2	3.60	18.
Saskatchewan	0	0	0	0	0	0	0	0	0	0
South Carolina	¼	1	½	0	0	0	0	0	1.75	8.75
South Dakota	0	0	1	½	0	0	0	0	1.50	7.50
Tennessee	0	0	0	0	1	0	0	2	3.	15.
Texas	0	0	0	0	0	0	0	0	0	0

STANDING OF THE STATES AND PROVINCES

State or Province	Organization			Adult Leader Training		Young People Training			Totals	
	Supt.	Committee	County Supt.'s	Adult Leader Conferences	Training Schools	Conferences	Councils	Camp Conferences	Points	Per Cent
Utah	0	0	0	0	0	0	0	0	0	0
Vermont	¼	0	0	0	1	0	0	0	1.25	6.25
Virginia	¼	0	0	0	0	0	0	0	.25	1.25
Washington, East	¼	1	1	¼	0	0	0	0	2.50	12.50
Washington, West	¾	1½	1	1	1	⅗	⅕	0	6.05	30.25
West Virginia	1	2	2	1½	2	3	1⅗	4	16.70	84.50
Wisconsin	0	0	2	1	1	3	½	4	11.50	57.50
Wyoming	0	0	0	0	0	0	0	0	0	0

There are twenty-eight Young People's Superintendents employed by the Sunday School Associations for the promotion of Young People's work.

COMMUNITY LEADERSHIP PROBLEMS OF SUPERVISION

The future development of Young People's work in the State and Provincial Associations seems to point in several very definite directions. At present, there are twenty-one State and Provincial Superintendents. As we survey the field, we believe it possible:

(1) *State Superintendents.* To develop the sentiment and financial resources of eleven states, looking to the employment of whole-time Young People's Superintendents. This would increase our State and Provincial Superintendents to thirty-two.

(2) *Associate State Superintendents.* The woman-associate is the most promising advance in Young People's work. With a man-superintendent to assume the Divisional responsibility, it is but natural to expect a woman-associate assisting in the making of policies and sharing the promotion of the work, thus emphasizing the unity of the Young People's program. At present there are four Associate Superintendents.

(3) *City and County Associations.* The rapid development of the Community Program points the way to the need of adequate supervision and promotion of the work of religious education among young people. This will demand organization and paid direction. There are now five of these superintendents.

(4) *The International Districts.* There is much territory in the International Field that cannot support a paid state Young People's Division Superintendent. Many states constitute missionary territory without functioning overhead, general committees and organization. It will be the work of years to build up these overhead sufficiently to properly function. In the meantime, there is still the need of young people to be met. We therefore believe that the next step in International supervision is the creating of six or seven International Field Districts and the employment of a whole-time, International Young People's Superintendent in each. Only in this way can we develop the interest and resources of thirty-three state and provincial associations, now without the necessary overhead organization to properly function in work among young people.

The business citizenship of the country is aroused to the fact that youth is our greatest civic asset. Any one who has a plan to enhance the values of youth has a generous hearing, and if the plan has any merit it has the immediate financial backing of the business men. Note the campaign carried on by the business men's clubs to finance boy and girl organizations. Note also the publicity slogans of our national and local welfare and religious organizations, when they seek their operating budgets. The lure of the dollar is the need of youth.

This Division of the International Sunday School Association is confident that there is no need to fear a lack of finance in the promotion of a program of young people's work based on a religious motive. The work may be regarded with suspicion, jealousy, petty ambition or other non-Christian fears, but the lack of money is not a substantial hindrance.

Youth Organized About a Community's Churches

"Thy Kingdom Come." It never will until our young people have been led to live "the Jesus Way" *together,*—until the things that divide are second to the things that unite, until the youth of the community think and speak and act in the Kingdom, cooperative way! *The Youth of the Community Organized about its Churches for Kingdom Conquest!* Here is the slogan for a Young People's work based on a religious motive. This is what business men would like and the church should lead.

Welfare organizations have no inherent right to exist for youth. Education for living is Christian education and Christian education centers about the churches. Shall it be

The Youth of the Community
Organized About Its Churches
for Kingdom Conquest

or do we cripple along as formerly because of lack of faith and Kingdom vision?

"We specialize in the wholly impossible."

Young People's Inter-Sunday School Council

R. A. Waite

Boys' Superintendent of the International Sunday School Association.

WITH "graded training in responsibility" as a possible slogan for the work of the Young People's Division, the Inter-Sunday School Council offers the largest field for development in the organized young people's work.

What is a Council? "The Inter-Sunday School Council is a co-operative community movement among young people (ages 16-24) of the organized classes of the Sunday schools of a given locality." According to the latest report (February, 1922), there were 327 Councils with 7236 members in 11 states and provinces.

From the community point of view there are five types of Councils —(1) Neighborhood, (2) District or Township, (3) City, (4) County, (5) State. Where more than one of these Councils exist in a given locality, their organization should be inter-locking, so that the work will be carried on systematically in harmony with a common program. The inter-church representatives of the individual Sunday school make up the Neighborhood or District Council; the officers of the District Council form the County Council, and the officers of the County Council constitute the State Council, which last is headed up by the State Young People's Division Superintendent.

From the personnel point of view there are four Councils working together as one—(1) Boy's, (2) Girl's, (3) Men's, (4) Women's. In addition to serving as advisory members of the Boy's Council and of the Girl's Council respectively, the adult Advisory Superintendents should be organized into a Men's Council and a Women's Council for the study of their field with the view of furthering the program of Christian education among young people.

The Council program should be planned to meet the fourfold needs

of all the young people of the community served. For activities carried on *in* the individual Sunday school, the Council has only the indirect responsibility of suggestion and promotion, but for the activities carried on *by*, the individual Sunday school on a community-wide basis, the Council has the direct responsibility of planning and supervising.

The purpose of the Councils has been given in a fourfold statement:

(1) To develop and maintain a high standard of Young People's work in all Sunday schools within the Council area.

(2) To promote fourfold (physical, social, mental and religious) inter-Sunday school activities among the young people (ages 12-24) of the Sunday schools in the community Sunday school work.

(3) To discover and develop leaders among young people for local and organized community Sunday school work.

(4) To unite the young people of the Sunday schools of a community in a definite and constructive program of Christian service and community betterment.

The Young People's Conference

Preston G. Orwig

Associate Young People's Superintendent of the International Sunday School Association.

THERE is common agreement among those who have had anything to do with the Young People's Sunday School Conference, as promoted by the International Sunday School Association and its auxiliary State, County and City Associations that this is one of the most strategic movements that has ever been launched in the interest of the youth of the church.

It is interesting to note that until approximately 8 or 10 years ago conferences for older boys and girls and young people of the Sunday school were practically unknown..

From a few scattered Conferences in 1912, the movement has spread with great rapidity until today practically every state in the union has held young people's conferences. Eleven State Sunday School Associations recently reported having held 650 conferences during the year ending January, 1922, with a total enrollment of 57,797 young people and 8054 adult leaders, the delegates coming from 7,255 Sunday schools representing practically every Protestant denomination in the country.

Nearly 10,000 forward steps in Christian living were taken in these conferences. The states of Pennsylvania, Ohio and Missouri alone held 420 conferences in this period. It should be remembered that all of these conferences were a joint young people's conferences—the old type boys' conferences and girls' conferences are not included in those statistics, such conferences are now rarely being promoted by the state associations.

It is needless to suggest that this mighty group of young people has been a powerful factor in the success of the young people's work of the Sunday school, all across the land in the past decades of Sunday school history.

Distinguishing Marks of a Young People's Conference

The question, what are the distinguishing marks of a young people's conference could well be answered at this time:

(a) *Personnel*—The age limits of the young people's conference are 16 to 21 or 24 and bona fide adult leaders of young people in the Sunday school such as pastors, superintendents, young people's superintendents and teachers. Adults are permitted to attend in limited numbers. Usually a quota is given and the county and district is held to that quota in the registration of adult leaders. The statistics of the eleven states mentioned show a proportion of one adult to each group of seven young people. Every delegate must pay a registration fee of from one to two dollars.

Only bona fide registered delegates are privileged to attend the sessions of the conference. There are no "open sessions." Visitors and "drop in" delegates are not welcomed and indeed not admitted. The "banquet" delegate is an almost unheard of character. The delegates are impressed with the fact that they are there for business. The program is developing and progressive and a delegate must attend all the sessions in order to get the full worth of the conference. Experience has proved that greater good can be accomplished with a conference of 75 young people all of whom are in all of the sessions than with a total 300 people whose attendance is scattered over five or six sessions. The temptation to let down the bars in order to record a "big" registration has been successfully overcome and today 95 per cent of the young people's conferences are "air tight" so far as attendance privileges are concerned.

(b) *Its Organization*—The young people's conference in reality consists of an older boys' and an older girls' conference, meeting together at the same time in the same town and where possible in the same

church. Each section elects its own officers and these officers automatically become the officers of the whole conference. The two groups meet jointly for a consideration of all subjects that concern both groups and hold separate sessions for handling such work as pertains distinctly to the separate sexes. The young people's superintendents of the State, County, City and District Associations are usually the adult leaders of the conferences. These leaders occupy an important place behind the scenes. The whole conference is in the hands of the young people, the adult leader functioning only as a councilor and general stabilizer.

(c) *Program*—The standard young people's conference has at least three sessions, not including the banquet, the conferences are one, two and three days in length, with sessions morning, afternoon and evening. Some state and county conferences have what they call an annual "start right" service, which is held in the morning as early as seven o'clock. It is not unusual to see five hundred young people in attendance at these early morning meetings.

The content of the program consists of:

1. Addresses { technical. / inspirational.
2. Demonstrations.
3. Discussion periods.
4. Expressional—fourfold life activities.
5. Forward Step session.

An outstanding, distinguishing feature of the program is the predominance of participation on the part of the young people and the noticeable absence of the usual adult domination and control. In a well organized young people's conference the voice of the adult is seldom heard, unless that adult happens to be on the program for an address or to lead a discussion. Adult delegates do not participate in the discussions (under penalty of being heavily fined). As a result young people are taking part in the general program of these conferences, who ordinarily never dream of speaking out in meeting and pitting themselves against the greater and more superior wisdom of adults.

(d) *Promotion*—The promotion plans of a young people's conference is one of its real distinguishing marks. A well organized conference will call into play a host of young people who will be formed into a promotion committee with just enough adult supervision to keep the machine on the tracks. These young people are assigned to eight or ten different sub-committees, such as: banquet, speakers, publicity,

printing, meeting place, recreation, entertainment, visitation, registration and the like with an adult leader serving as advisor on each committee. It goes without saying that when a group of young people have put something into the promotion of the conference they are going to get a lot out of it. It has frequently been expressed that the promotion work of the conference is in many respects as valuable to the training of the young people as is the conference itself.

The Results.—The dividends are large. Here are a few of the reported results of Young People's Conferences:

(a) Increased interest, enrollment and attendance in the Sunday school. (b) Organization of classes and departments. (c) More efficient methods. (d) Discovery and training of leadership. (e) Raising of standard of Sunday school work for young people in churches of an entire county and city. (f) Increased loyalty to the church. (g) Forward steps in Christian living. (h) Decision for life service. (i) Emphasizing the place of youth in the program of Jesus Christ and His church.

One of the most outstanding results of the young people's conferences is the extension of the horizon and the development of the spirit of Christian brotherhood among the young people of the community in which conferences are held. These young people are early learning that very important lesson that the churches of the various denominations are not competitors but all members of the great body of Christ, —each interested in the success and welfare of the other, the strong helping the weak, and the weak growing stronger through the help and encouragement of the strong.

Expressional Through-the-Week Activities

O. G. Herbrecht

IN introducing the matter of expressional through-the-week activities for adolescents, I must do it from the standpoint of a school, which regardless of size or location aims definitely to teach spiritual things to adolescents in such a way that their inborn religious instinct will develop to the limit of its capacity and in harmony with their physical, mental and social sides of life to produce a manhood and womanhood that shall have reached the fullness of the stature of Jesus Christ. Such a program measures worthily with the dignity of adolescence.

This teaching process—like all teaching processes—involves two fac-

tors, IMPRESSION AND EXPRESSION. Nothing has been either taught or learned that has not been expressed by the pupil.

Next to a trained leadership we must look for an organization, of course, under the direction of the adolescents themselves, that shall lend itself *naturally* to a complete program of religious education. In the last ten years, the ORGANIZED YOUNG PEOPLE'S CLASS has presented such a means most effectively. This movement was begun precisely for the purpose of affording means of expression for the instruction given on Sundays. To use the teen age organized class for any other purpose, is to prostitute it.

In discussing expressional through-the-week activities it will be well to remember the *approved grouping* of the Young People's Division.

Intermediates 12-14
Seniors 15-17
Young People 18-24

For one would not propose the same sort of activities for each of these. For instance, a debate on Christian citizenship would be intensely profitable to middle or later adolescence but quite uninteresting to Intermediates; while the construction of an electric map would rouse only scattered interest among the older group while proving keenly delightful to the early adolescent. In the list I shall give you in a few moments I have made no attempt to distinguish between these groupings, leaving it to your own knowledge of adolescent psychology to choose rightly.

In the second place I want to recommend a few books:

1. Leaflets:
   Denominational
   International 202-204.
2. Books:
   Alexander—The Boy and the Sunday School.
   Alexander—The Sunday School and the Teens.
   Moxcey—Leadership of Girls' Activities.
   Athearn—The Church School. Ch. 8-9.
   Maus—Youth and the Church. Ch. 9.
   Thompson—Handbook for Workers with Young People. Ch. 6.
   Russell—Dramatized Bible Stories for Young People.
   Meredith—Pageantry and Dramatics in Religious Education, Father and Son Library.
   Richardson—Leisure Time Activities under Church Auspices.

This list does not pretent to be exhaustive, but it may be sufficient

to create an appetite where there was none before or help to develop a better understanding of the situation among those who are conscientiously trying to meet the expressional needs of the teen age class.

Thirdly, I must call your attention to a few fundamental conditions which should govern our choice of activities for the teen age class. There are eight of them, and six of these are to be found in Dr. Athearn's great work, "The Church School."

1. They should be under the supervision of the class teacher (but not superimposed by him upon the class). Remember adolescent characteristics.
2. They should be correlated to fit into the general purpose of the year's lessons. (e.g. During the "Life of Christ," deeds of Christ-like ministry.)
3. They should call out the largest amount of student initiative. (Class "go ahead.")
4. They should have the approval of the director of religious education—superintendent-pastor.
5. They should be in every way worth while and only worthy means should be used. (Re-carpet the church; how raise the money?)
6. They should serve to deepen the personal aspects of religion, (especially since Intermediate religion is introspective).
7. Except in special cases, activities should be *group* rather than individual. (Athletic team in Sunday school. What about the rest?)
8. Activities should be such as to develop the fourfold life.

No universally applicable list of expressional activities can be made, for though the teen age everywhere has certain outstanding interests in common yet these alone are not decisive in the choice of material. Must consider:

(a) The Community—Rural, Small town, City, Need of each.
(b) Teacher's personality.
(c) Class environment—Home, School, Business.
(d) Class sex.

What we teach. THE IMPRESSION.

Honline's definition of religion.
A man's thoughts about God.
A man's feelings toward God.
A man's conduct in relation to God.

Betts: Teaching religion is to give—
Knowledge about God.

To create attitude toward God.
To develop skill in Christian living.

With this goal, we are to teach adolescents with the Bible as a text book:

I. Religious History. II. Religious Mechanics. III. Religious Ideals. IV. Worship. V. Stewardship. VI. The Church. VII. Missions. VIII. Temperance. IX. Life Service. X. Social Living.

EXPRESSION.

I. Religious History—Pageantry, Bible plays, Stereopticon lectures, Special study classes (Teacher training; Reading circles), Visit to art galleries and museums, Bible declamatory contests.

II. Religious Mechanics—(Bible material; geography; customs), Maps (electric, pulp; tracing journeys), Models for other classes, Charts (Old Testament History; Life of Christ Sunday School), Study of Orientalism by demonstration.

III. Religious Ideals (Service; character purity, etc.), Thanksgiving and Christmas baskets, Visits to shut-ins; jails; foreigners, Support bed in hospital.

IV. Worship—Daily Bible Reading, Inner Circle, Prayer Group, Pocket Testament League, Nature study for spiritual ends (day; silent night hike), Prayer in homes, Choral work with interpretation.

V. Stewardship—Tenth Legion, Financing church and benevolent enterprises, Supporting student in mission, Class tithe, Mid-week church attendance.

VI. The Church—Study classes on church life, Church house cleaning, Equipment, Pageantry—Church history—organization, Serve on church committee, Church census among young people.

VII. Missions—Curios, Impersonations of missionaries, Mission study group, Letters to Missionaries, Missionary boxes and barrels, Surplus material, Sewing (dressing dolls, layettes).

VIII. Temperance—Anti-cigarette campaign, Dress crusade, Anti-Slang, Personal Hygiene, Distribute literature, Arrange temperance meetings, Secure temperance pledges, Scientific study of temperance.

IX. Life Service—Preparation for—college, private study, Serve on class, school, and church committees, Teacher training, Summer camps, Schools of methods, Reading.

X. Social Living—Secure employment (for others), Games, Parties, Camping, Hiking, Canoeing, Fishing, All water sports, Kodaking, Citizenship, Domestic arts for girls, Radio, telegraphy, etc.

Worship for Adolescents

Mary Virginia Howard

Young People's Division Superintendent, Kentucky.

IN considering worship for adolescents, we must consider instruction in worship for many young people do not have the advantage of family worship, and the church school in most cases has the entire responsibility. In most church schools some provision is made for such training in the Children's Division, and in such schools the task of the Young People's Division is to carry on this program of worship in the manner best suited to the needs of the boy and the girl, the young man and the young woman of this division. Then we must consider the pupils who may enter the church school in this division, without previous training.

Atmosphere is a very important factor in adolescent worship. It is impossible to worship amid interruptions of late comers, secretaries, street noises, and talking. Arrangements should always be made to have late-comers enter the room only at certain intervals. The room should be one in which a spirit of reverence is easily created in a few minutes after the clatter of voices about all the interesting things of life. This atmosphere is best created not by the ringing of a bell but by soft music of a piano and other instruments and not by a loud orchestra playing some "jazzy" Sunday school song.

Grading is also an important feature in adolescent worship. It is impossible to train young people to worship properly in a one room Sunday school where there are people of all ages. The programs are planned usually for the adults or for the children. The young people have no part in planning or carrying out the programs and are usually not very much interested in what is known in so many Sunday schools as "the opening exercises."

The educational purpose of graded worship in the Young People's Division of the Sunday school, according to Miss Maus in her book, "Youth and the Church," is, first "To teach boys and girls to worship through the conscious cultivation of feelings that have to do with new attitudes of appreciation; second, To provide opportunity for expression through participation in worship programs that are graded and adapted to meet their needs and third, To train young people for service in the realm of worship by making it possible for them to have part in planning conducting worship programs, accumulating and correlating materials."

In the ideal, the building of worship programs presupposes departmental organization of which a program committee is a very vital part. This committee is usually composed of young people in the department and the advisory superintendent. In some cases the executive committee builds the programs.

Illustrate—

These themes were worked out by a girl:

I. Ideals—1. The Need of a Star of An Ideal. 2. The Challenge. 3. The Star That Points Us to Christ and to God.

II. Ideals in the Fourfold Life—1. Physical ideals. 2. Mental ideals. 3. Social ideals. 4. Religious ideals.

III. Ideals of Great Men—1. Washington. 2. Lincoln. 3. Woodrow Wilson.

IV. The Ideal Boy, The Ideal Girl.

V. Ideals in choosing a vocation.

Not only in the planning, but in the carrying out of the worship program as many young people as possible should be used. It is often so easy to use those pupils who can preside best and who already have powers of leadership well developed, but we must keep in mind the fact that worship for adolescents is training in worship as well as participation in worship itself.

Music for adolescents should be the best.

A good song leader is essential to an effective worship service. In nearly every department there is some boy or girl who can be trained for this position. A very carefully selected instrumental piece is often as effective in worship as vocal music.

In departmental worship, there should be provision made for some special feature—a short talk, to the point, made by one of the boys or girls of the department. It might be a special visitor who has been asked for this particular program.

Giving should be considered an act of worship, and should be included as a part of instruction in worship. Isn't it fine to live in an age when young people, as well as their fathers and mothers, are expected to give and are taught the responsibility of stewardship.

The Organized Class

H. L. Pickerell

WHAT does a Junior find upon entering the Intermediate Department? Too often he finds no department at all. The adult program with the traditional superintendent's worship program and the uniform lessons hold sway and he finds little therein designed to meet his growing needs. Because he is the smallest member of this group he is still thought of as a child. Nothing so galls the Intermediate as to be thought of as a child.

The teachers of these early adolescents too often fail to realize the characteristics and capacities of these Intermediates and they proceed to teach them as if they were still children. Naturally the more vigorous of the group become quite restive under such a situation and the teacher begins to use soothing syrup methods in order to hold the class. But all attempts to hold this vigorous youth in a plaster cast by threats, promises, rewards and mechanical methods fail and finally the cast so chaffes the pupil that he breaks the artificial contacts which hold him to the Sunday school. Next Sunday Johnny does not appear at Sunday school and the teacher wonders why.

Some few of these boys and girls will come back to the church during later adolescence but the great majority of them will forever join that great host which is not definitely linked up with any group of people in an effort to build the kingdom. The church has not yet realized the significance of the early adolescent years. One of our outstanding educators has recently said the Intermediate is the most neglected pupil in our entire program.

Outside agencies have pointed out the way and are intelligently seeking to meet the needs of our young people. Many secular organizations and movements such as Scouts and Camp Fire Girls have been quick to see the desire of young people for group expression and have enlisted thousands of them in their activities.

The public school discovered that only a small percentage of pupils were remaining in school after the eighth grade. It was evident that something was wrong in the system that permitted the great mortality at the end of the eighth grade. The Junior high school resulted. The subjects of study, activities and organizations are adapted to the growing demands of youth. As a result of this new organization thousands of boys and girls are being held through the high school grades who otherwise would have left school at the end of the eighth grade.

Practically every institution seeking to minister to the needs of youth has in recent years been readapting its program so as to allow a larger participation on the part of the individual. A greater opportunity for self-government and self-determination is coming rapidly into all organized life.

The objective of the organized class is "The winning of the class members to personal allegiance to Jesus Christ as Saviour and Lord; and the proper expression of the Christian life in service for others in the name and in the spirit of the Christ." Thus one strengthens one's self and helps others.

Reasons for Organized Class: It is the natural thing for young people to want to be members of a group.

It places the discipline, the business and the activities of the class in the hands of the pupils.

It develops initiative, self-reliance, self-control and the ability to do things.

Organization increases class spirit.

A class name, class motto and the certificate of recognition suitable for framing all add to the interest and enthusiasm of the class.

Coordination of Young People's Work

Milton M. McGorrill

Director of Young People's Work, American Baptist Publication Society

TO provide a great task for young people and to get all the young people behind the whole young people's task is the goal we are seeking.

In approaching this matter of unifying our young people's work certain things must be kept in mind. These things, I think, all of us keep in mind in our work but I mention them that they may be before us. In the first place the unified organization and program must catch the imagination of the young people. No prosaic organization conceived of as an appendage to the church or Sunday school or as a training school for a rather indefinite future service will ever challenge the interest and endeavor of young folks. Although it must have elements in it that lead on to larger service and supply training for future work, yet its essential nature must appeal to young people as worth while here and now.

In the second place the young people must run the organization

themselves with such adult counsel as will insure the worth and direction of effort but not destroy the initiative of and control by the young people. It is not so much what happens to them but what they make happen that counts in their lives; they must work, not be worked; they must develop, not be developed. To violate this principle is again to invite failure and to refuse to respect the needs of growing personality.

In the third place, the program must be balanced. The unified organization must care for all the elements that properly come into a program of religious education for young people. The problem can be met by keeping ever before the young people the foursquare personality and by endeavoring to stress proportionately devotion, instruction, and expression. Different committees, various meetings, and varied activities are necessary to carry forward such an ideal.

There seem to me three ways by which the varied pieces of young people's work may be coordinated or unified. The first may be called the Council Plan. In this each organization has one or more representatives on a permanent Council, on which also are the pastor and the Sunday School Superintendent. This Council plans and directs the young people's activities of the local church. Personally I have not found churches in which this plan has been a success.

The second way in which the work may be coordinated is to have the representatives of the different organizations meet informally and plan a program for the year. Practical unity of program is thus obtained without organic union. Such a plan seems to have considerable merit and possibility.

The third way in which the work may be unified or coordinated is by means of the Young People's Department of the Church. In this plan there is but one organization for all the young people of a given age in the church. It has as officers one or two adult counselors, president, vice-president, secretary, treasurer, and any other officers desired, all of which are to be elected by the members of the group from among their own number, except the counselor, or counselors, who should be selected after conference with the proper church officials. The main work of this organization, however, is carried on by means of the executive committee. This committee is made up of the officers of the group, the counselors, the presidents of the organized classes, the pastor, and the general Sunday school superintendent. Other committees may be formed as needed to carry on the special work of the program as provided for in devotion, instruction, social life, recreation, service, and promotion.

How should one proceed to put the plan of unified work into practice? First one must secure the consent, cooperation, and interest of a few of the prominent young people who are controlling the young people's work. If this cannot be secured, the time is not ripe for a unified work. If this can be secured, then enlist the pastor and the Sunday school superintendent. Present the matter to the committee on Religious Education and have it thoroughly discussed before any action is taken. Call a meeting of the officials of the young people's organizations where the plan may be discussed and consent or disapproval manifested. Have the plan carried back to the different organizations for their action. When the plan is fully understood and the consent of the organizations obtained, then hold a rally at which the plan may be perfected and a *definite program of work projected.* If the new organization does not have definite things to do, it will die on your hands. The baby must have something to feed on or it will not live.

The Young People's Department of the Church, whether in name or not, is surely becoming the method of organizing young people in a local church. The movement is spreading, it is meeting with the approval of pastors and thinking young people. It is for us to be careful in our promotion of it,—introducing it to a given church only when that church is ready for it; carefully planning the work it is to do; in institutes and conferences discussing the matter and planning for reactions; experimenting with it in varying conditions and in different types of churches.

To Establish a Department

Sterling L. Williams

IT will be a grave mistake to undertake the organization of a department in any school unless, to use a commercial term, the leadership has been thoroughly sold on the idea. The plan should be carefully explained to the teachers, the superintendent of the school, the pastor, and at least the class officers, whose classes are to be a part of this department. The plan then should go before the entire group of young people who will make up the membership of this department. After this has been done, the organization can be effected.

A well organized department will have the following officers: Superintendent, Associate Superintendent, Secretary, Treasurer, Librarian, Pianist, Song-Leader and Advisory Superintendent. All these officers should be held by the young people themselves except that of

the Advisory Superintendent, who is an adult. In order that the department may properly function in the department as such and in the life of the church and the community, the following committees are essential: Executive, Inter-class, Sunday school life, Church life, Inter-church life.

The Executive Committee is made up of the pastor, general superintendent, department officers, teachers and class presidents. These officers look after the general business of the department and select a few of their number who form the program committee.

Two of the most essential things to the success and maintenance of the Young People's Department are leadership and equipment. It will be found unwise to attempt the organization of a department if the leadership is weak. The Advisory Superintendent should be a man or woman who know and understand young people and who can command their respect and confidence. The equipment need not be first-class to begin with, but can be improved as the department grows and develops.

The Lessons We Use

Harold J. Sheridan

THE functional principle will not have served its purpose when it has ruled out the Uniform lesson, it must be worked out much more thoroughly than heretofore in the graded lessons. As a matter of fact the present available graded lessons while professedly built on this basis have used it only in a measure. I think that we can fairly say that the various makers of graded systems did as well or better than could be expected under all the conditions existing at the time, but none has yet done all that needs to be done in the future or that needs to be done right now.

First of all we must hold vigorously to the position that the lessons must be of immediate value at the time of teaching.

The program must be built around the religious life itself. The line of least resistance is always in the other direction. We still seem to think that our work is done when we have succeeded in getting people to memorize something. It is far easier to teach ideas about religion than to educate in the religious life and it is infinitely less worth while.

The curriculum material must be specific with respect to the religious

and ethical problems of the time. The church has always undertaken to be the critic of conduct, to set up high ideals and to utter words of commendation or condemnation. But important as our function as critic may be, it is less important than our responsibility in the matter of guidance. Our chief task is not that of telling people that they are wrong, it is rather that of pointing out why they are wrong.

Our teaching work must develop real socialization. I have the feeling that a large part of our supposedly missionary education does not eventuate in a genuinely missionary spirit and that some of it is definitely anti-social in its outcome.

The Bible must be given a new and finer place in our program. One of the great tragedies of the time is that some of the people who are most insistent on the high value of our Bible themselves desire but little of inspiration and guidance from it. We Protestants often boast that we have the open Bible. It is open in the sense that no one stands behind us to inflict a penalty for our turning its pages, but with a great many people that is about the limit of the sense in which it is open.

We must have far more curriculum material than we now use. The present literature is altogether too meager. We must have more optional courses. The idea is not that of giving the pupil a choice between a blue-covered book and one bound in red or between a course prepared by someone living on the Atlantic coast over against someone in the far west. The reason for optional courses is that we have great varieties in the matter of social and mental heritage and opportunity, and that different approaches and methods are needed for these varying groups.

We may also help ourselves and others by using discrimination in our selection of graded courses. No system now available is equally good at all points. A careful teacher could, with advantage, select units from various series and make up a curriculum for the local situation.

Remember that it was a newspaper man, Robert Raikes, who started the Sunday school movement. The question was raised in the publicity conference if the schools were forgetting to use newspapers to keep the movement growing as it should.

CHAPTER X

ADULT DIVISION

Report of the Adult Division Superintendent

THIS report covers a minor part of the quadrennium. I was given charge of the Adult Division on March 1, 1920. After twenty-one months, owing to financial conditions it became necessary to assume the care of a state Association. For the past seven months the Supervision has been voluntary. Previous to March 1, 1920, the Division had been for many months without any care. It has never had the attention it deserved. There is much life and great promise in the Division as I have got in touch with it during these months. There is also urgent need of close supervision and an adequate program carefully directed. If this attention be denied there is danger of widely diversified efforts and probably serious interference with the most constructive program of the Church School. During the period without supervision previous to 1920, both literature and policies had been outgrown. The task of renewing these seemed a first duty. Following this came organization of the Adult Division Committee and the securing of contacts with the field.

I. Committee and Commission Meetings

With a view to the most careful possible revision of literature, a group of fifteen representative adult leaders were assembled in Columbus, Ohio, on April 28-29, 1920. These spent two days in revising leaflets and studying plans.

On December 7-8, of the same year, the first session of the new Adult Division Committee was held. To this Committee were presented the revised leaflets for final review and recommendation to the Committee on Education for authorization. This meeting also made several recommendations to the Sunday School Council of Evangelical Denominations, respectfully requesting action.

On December 27-28, 1921, the second session of the Adult Division Committee was held. This Committee further approved additional issue of leaflets, received and approved the program of service, the revision of which it has recommended to the Sunday School Council;

discussed and adopted points of emphasis for the new quadrennium; prepared material for a new leaflet outlining the scope of the Adult Division, and prepared Association Adult Division standards for State, County and Township, to be submitted at Kansas City for discussion and referred to the Committee on Education for final revision.

II. Literature

The following leaflets have been prepared during the period since March 1, 1920:

No. 301. Adult Bible Class Organization.
No. 302. The Organized Adult Bible Class at Work.
No. 303. The Adult Division in the Church School.
No. 304. Adult Division Association at Work.
No. 305. Adult Bible Class Federation.
No. 306. An Application Blank for Adult Certificate.
No. 307. A Four Square Contest for Adult Classes.
No. 321. The Home and Extension Department of the Adult Division of the Church School.
No. 341. The Parents' Department of the Adult Division of the Church School.
No. 342. Church Parent-Teacher Associations and Community Institutes.

III. Standards

The following changes in standards have been effected:

1. In the standard for organization required of Adult Classes four committees instead of three have been fixed. The third originally "Devotional-Missionary" has been divided, making two—Devotional; Missionary, the two ideas being separated.

2. The old "program of service" for Adult Classes has been revised as follows to provide a plan for definite Christian service:

(A) In the Class, to
  (a) Increase membership.
  (b) Maintain and operate a standard organization.
  (c) Win all members to the Christian life.

(B) In the Local School, to—
  (a) Give loyal support to the Sunday School.
  (b) Assist in providing facilities for the religious training of the children and young people.
  (c) Assist in securing adequate provision for social life.

(C) In the Local Church, to—
  (a) Secure Church attendance.
  (b) Provide trained workers for all departments of Church work.

(c) Assume some definite responsibility for boys and girls.

(D) In the Home, to—
(a) Promote regular Bible study.
(b) Seek to develop family religion.
(c) Encourage good general reading and the study of parental responsibilities.

(E) In the Community, to
(a) Assume some definite social service task.
(b) Co-operate with other social service agencies.
(c) Promote adult class and department missionary standards.

3. Standards for Association Adult Divisions as follows:

A. State Adult Division Standard

I. Administration—40%.
1. Organization—
(a) Adult Division Superintendent and three Department Superintendents.
(b) An Adult Division Committee.
2. Promotion—
(a) The Adult Division Committee active.
(b) The Adult Division adequately presented in general session and provided with divisional conferences at the annual State or Provincial Convention.
3. Training—
(a) Efficiency conference tours by State, District or Counties.
(b) State represented in the Adult Division of the International Training Schools.
4. Reports—
(a) Report made to the State or Provincial Executive Committee.
(b) Required reports forwarded to the International Adult Division Superintendent.

II. Program—60%.
1. The average standing of the County Adult Division in the State Association reaching 60%.

B. Standard for County Sunday School Association

I. Administration—40%.
1. Adult Division Superintendent.
2. Departmental Superintendents.
(a) Adult Bible Class Department Superintendent.
(b) Home and Extension Department Superintendent.
(c) Training Department Superintendent.
3. Adult Division Committee holding meetings twice a year.

4. One Efficiency Conference for all Adult Division Association workers in the county or 30% enrolled at a State District Efficiency Conference.
5. All County Adult Superintendents pursuing some standard training course or attending some approved School of Methods.
6. Adult Division Superintendent present at County Executive Committee.

II. Program—60%.

1. Adult Division work presented at County Conventions or an Adult Division Conference held.
2. The Adult Division represented by some County officer at each district or Township Conference or Convention.
3. Reports made to the Annual County Convention and forwarded to the State Adult Superintendent.
4. All Districts or Townships averaging 60% of the District or Township Standard.

C. District or Township Association Adult Division Standard

I. Administration—40%.

1. An Adult Division Superintendent.
2. Some phase of Adult Division work presented at annual District or Township Convention.
3. Adult Division Superintendent present at District or Township Executive meeting.
4. 100% Schools visited by some representative of the Adult Committee.
5. Some member of the Adult Division Committee at the Annual County Convention or County Efficiency Conference or Institute.
6. Report made to the Annual District or Township Convention and forwarded to the County Adult Division Superintendent.
7. One Adult Division Workers' Conference held.

II. Program—60%.

1. 10% of the schools having organized Adult Divisions.
2. 50% of the schools having organized Adult Bible Class Departments.
3. 75% of the schools with Home and Extension Departments.
4. 25% of the schools having some special form of Adult training.
5. 100% of the schools having one or more organized classes.

IV. Findings and Correlations

The Adult Division Committee prepared a carefully analyzed program for the Division and a statement of "Objectives." It also conferred with the Superintendents of the Children's and Young Peo-

ple's Division and had presented by these Superintendents to the Adult Division Committee a statement of how the Adult Division could best co-operate with these two divisions.

V. Summer Schools

Adult Division courses have been outlined for the International Training Schools. The first two years in both the Requisite and Associational Schools have been given at Conference Point and Winnipesaukee. The third year is now ready for presentation in the summer of 1922. The student group in the Adult Division as yet is small, but it is growing with the increasing interest in the Adult work.

VI. The Field

There have scarcely been two seasons of Convention work since the Adult Division has been re-established. The Superintendent has presented the work of the Division in over twenty states and provinces. A few of the states are doing remarkably fine work. A large number seem now ready for forward effort if leadership can be given. Financial conditions have not been such that aggressive campaigns of field work could be undertaken. It has been necessary to confine field engagements to State Conventions and such special meetings in adjacent states as could be arranged for in connection with convention tours.

The increase in interest in the last two years has been very remarkable. Unusual activity and interest is in evidence along the Atlantic Coast and in the Southland, both of which sections have been, perhaps unduly, regarded as conservative. The tendency of the Adult emphasis in this postwar period is inclined to be away from the spectacular and in the direction of the more practical.

VII. A Contest

Owing to the prevailing desire for organizing contests, most of which are purely membership enrollment campaigns, the Adult Division Superintendent, with the advice of others, carefully developed "a Four-square Adult Bible Class Contest." It is a real contest with a program. This has passed its experimental stage, is being applied in many places and everywhere with success.

VIII. Suggested Emphasis for the Quadrennium, 1922-1926

1. Efficiency Adult Division tours both interstate and intrastate, co-operative if possible, presenting the scope, objectives and goals of the Adult Division Programs.

2. The promotion of Adult Division work possible in Church Schools.

3. Objective Bible Study for emphasis in Family Religion, Public Worship, Personal Evangelism, Stewardship, etc.

4. Responsibility of the Adult Division for Children and Young People.

Respectfully submitted,

E. W. Halpenny, Supt.

The Scope of the Adult Division

E. W. Halpenny

THE range in age of the Adult Division is from twenty-four to the end of life. The term "division" is used in common with the Children's Division and the Young People's Division. The grouping is one in terms of life.

When anyone refers to the Adult Division the average Sunday school worker thinks in terms of what is seen of adulthood in the church school. This is an inadequate conception. What we see in the church school on Sunday is the Organized Adult Bible Class Department of the Adult Division. It is a visible part. The invisible part, however, is much larger. In the visible part are the organized classes, men's, women's and mixed. The unreached and non-attending are more in number than the reached and attending.

For a number of years, forty or more, the Home Department has been at work. Its ministry has been largely to the prevented, the infirmed or otherwise detained. As it has developed in these years it has proven to be a great feeder to the entire school. Some years ago the idea of associating members of adult classes among the visitors of the Home Department so as to bring them in contact with Adult Bible Class prospects was popularized. In more recent years an emphasis upon the ministry to the home has developed. This also has grown rapidly. During the last twenty years, since the Adult Bible Class has been popularized, the idea of campaigns for membership in various forms has obtained. All of these facts have enlarged the outreach of the church school in its contacts with adulthood.

This enlargement has led to the official changing of the name from the Home Department of the Adult Division in which this activity properly belongs to the more comprehensive title, "The Adult Home and Extension Department." This in the Adult Division becomes the

second department, or the invisible department. Under it are the following ministries:

1. Home and Parents. This represents any phase of effort by which the Adult Division reaches the homes and the parents as such assisting through special literature and personal contacts in child nature and home problems.

2. Individual Ministry. This means the old Home Department idea in all its glory.

3. Group ministry. This not only refers to group organizations in hospitals, homes, etc., but also to the formal organization of extension classes for domestics, telephone girls, or any who are pre-occupied with regular work at church school time. Their session may be held at any other hour.

4. The Ministry of the great commission. This refers to any form of adult campaign for the in-gathering of the unreached.

A third development is taking shape as a department in the Adult Division. This is called the adult training department. It has grown out of an attempt to introduce training classes for parent problems. The idea was suggestive. It soon appeared that training in stewardship, missions, community service, church history, doctrine, polity, etc., were necessary as well as training in parent problems.

More recently the suggestion of objective Bible study has gained currency and bids far to wield a dominant influence in the studies of the future.

Adult Division Objectives

Rev. Owen C. Brown

Philadelphia, Pa.

THERE are five million men and women in the Bible classes of North America. This is a great force to be utilized by a program that marks out definite objectives.

The first objective is Bible study. The class must center its thought about God's Word. This is the teacher's opportunity in the class session on Sunday. If he fails here he will fail utterly.

The second objective is evangelism. Membership campaigns, class spirit, sociability, teaching and service should be planned with the constant thought of reaching men and women for the Christian life. People want to be Christians if only the door into the Kingdom is wisely opened.

The third objective is church and church school leadership. The adult class does not exist for itself. It exists for the boys and girls, for the success of the children's division and for the young peoples' division, as well as for its own work. Each class should furnish its quota of teachers, officers and other workers for the entire school and church.

The fourth objective is home religion. As go the homes of America so goes America, and men and women of today must answer for the kind of homes we have. Here lies one of the finest opportunities of the adult class. It can be met by class and group discussions, visitation, and co-operation with teachers of children and young people to bring practical religion into the home life.

The fifth objective of the adult class is community service. This work should be carried on with other classes and churches, in co-operation with the public schools, the charitable and athletic associations, business clubs and officers of the community.

The sixth objective of the adult class is worldwide missions, through the study of the world field, stewardship of money and life, and the special activites of the denomination to which the class belongs.

Objective Bible Study

Rev. Charles Darsie

St. Louis, Mo.

THE new principle in education is that it must meet the needs of the individual and train him for the largest participation in the Life of which he is a part. As Jesus put it, "I came that they may have life and may have it abundantly."

The time has come when the course of study should have definitely in mind the needs and interests of the various groups of adults who are connected with the local church. Heretofore we have presumed that the course of study was to give a general knowledge of the Scriptures and a kind of basic culture for the grownup membership of the church. This program has failed to interest one-half of the normal adult constituency and more obviously has failed really to educate those who were actually interested. As a matter of fact few adults are looking for general courses of culture. The average adult feels the hard strain of life's burden and pays serious attention only to those things that seem to be of prime importance.

Meanwhile the church has suffered for lack of trained members

and active workers. The motives of Christian service are the only motives that will rivet the attention of adults upon any course of training or study. The note of sacrifice and service is the only one that is insistent enough to attract the attention of men and women in his busy world. What is needed is Bible study with an object in view. Too long like the scribes and Pharisees we have split hairs over scripture texts. Too long have we debated in adult classes as to "whether this man or his parents have sinned that he was born blind." What Jesus wants adults to learn is the works of "Him that sent us." He would have us "take up our cross and follow him." The Scriptures are not an end in themselves. They are a means by which the message of salvation is given to a lost world. If adults are ever to save the world, yes, if adults are ever to be saved themselves, they must approach the study of the Word of God with a new motive and a new spirit. We must adopt the method of Jesus whereby even "Unlearned and ignorant men" astonished their enemies who "took knowledge of them that they had been with Jesus."

Group Ministry

Rev. Charles Darsie

St. Louis, Mo.

RELIGIOUS education divides children and young people into departments and classes with age and degree of development as the determining factor. Adults need also to be graded even more than others; for peculiarities increase and circumstances vary more widely as we grow older. Temperament creates differences in adults, nervous adjustment, physical infirmities, tragic experiences and various vicissitudes of life leave their separate impress upon each individual who has lived beyond the period of adolescence.

Many other elements also tend to divide adults into groups. Education inevitably creates a common interest between those of like attainments. In like manner financial circumstances create class consciousness. Marriage makes new circles, family connections alter friendships, social ties, sickness, age and many other circumstances divide one adult from another.

Possibly the most powerful influence separating adults is that of occupation. Vocations and avocations of life form the university in which all adults are trained. If religious education is to succeed in

interesting all classes of adults it must adapt its program to the circumstances of groups wherever found.

This adaptation can be accomplished in three ways. We may adapt our courses of study, our places of meeting and our time for class sessions. The average school has never stopped to consider how many adults are utterly unable to gather at the hour when the rest of the school carries on its program. Works of necessity and mercy compel the attendance of many individuals elsewhere. Mothers are detained at home. This is not to take into consideration the great mass of those who might come if they would but doubtless will not come unless the adults schedule is brought a little nearer to their taste and convenience.

The ultimate objective of the adult division of the church school is enrollment and training of every adult under the influence of the church. Manifestly this is impossible under the old system of uniform lessons and classes meeting at the same hour and taught by the same method. The Apostolic spirit impels us to become all things to all men. The modern age with its new methods of locomotion and communication invites us to originality. Experiments of the past have proved that all sorts of extension work is possible. Mothers' classes meet on week days, business men come together at lunch or for an hour in the evening at the supper table. Classes have been successfully conducted in fire engine houses and street car barns, in shop and offices on shipboard and even out of doors. Very recently the invention of radio raises the possibility that some original genius may conduct group study differentiating those who are able to adjust their instruments to a certain number of vibrations per second.

The example of modern universities is very much to the point. Large institutions of high educational character have already more students off the campus than in actual attendance at school. Many of America's brilliant scholars have done most of their work apart from classic halls. With simpler courses of study and a keener interest in higher things it is entirely possible for a well organized adult division to go out into the highways and byways and constrain every individual who is at all concerned about the program of Christianity to take training for Christian life and service.

The adult division must get away from the stereotyped. Because classes have been conducted in a certain way for the past half century is really no good reason why they must always go on in the same rut. Adults, of course, are naturally conservative but still they can be changed. Short courses of study can be introduced for those who do not wish to enroll for a whole year. Places and times can be made

convenient. In this modern day, when all things have become new, everything is possible. Modern religious education stands for a new education for a new era in the Christianization of the world.

Building Up Classes and Department by the "Four Square" Adult Bible Class Method

H. Spencer Minnich

Missionary Educational Secretary
Elgin, Ill.

IT IS a plan to encourage activity among organized Adult Bible Classes.

It can be successfully worked where two classes or an unlimited number engage in it. It is well adapted for the Adult Department of one school or may take in a county, city or township.

It strives for betterment along four distinct lines: a. enrollment; b. attendance; c. home Bible study and reading; d. Church attendance and affiliation.

All calculations are on a percentage basis so that it is fair for classes of all sizes.

It seeks to avoid sensational and temporary gains and endeavors to build a work that is bettered permanently.

How We Put It On In Kane County, Illinois

1. The Adult Division Superintendent for the county heard Mr. Halpenny enthusiastically explain the plan at the state convention.

2. The plan was carefully studied and the five district Adult Division Superintendents of the county were consulted regarding the advisability of launching it as a county movement among adult classes. The decision of these workers and the county officers was favorable.

3. The county being divided into five divisions the five district adult superintendents secured the names of all adult classes and the address of the secretary or live wire of that class.

4. All were sent leaflet No. 307 explaining the plan. All were notified it would be launched and were invited to come to the county convention to hear the plan explained. The contest was to start the second Sunday after the convention. At convention, after it was explained, 49 classes applied for admission into the contest.

5. The contest started a weekly bulletin giving the standing of all classes. This helped to maintain the interest.

6. The eight weeks' contest closed with practically all remaining in it. A banquet bringing representatives from most of the classes closed the successful contest and left a warm enthusiastic feeling for Sunday school co-operation.

Results of the Contest

The enrollment of the classes on "Setting Up Sunday" was 925. The contest lasted eight weeks and closed with an enrollment of 1332, being an increase of 44 per cent in enrollment. 407 new members were gained for the 49 classes which represented a gain of one new member for each class each Sunday of the contest.

The winning class won 6088 credits and thirteen other classes went above the goal which was set at 3600 credits.

The classes winning best results testified their results came because of carefully selected prayer lists, godly teachers, personal work, loyal co-operation, the direction of our Father in whose name the contest was promoted, and the elusive something called "Pep."

We found it possible to conclude the contest with no friction and a sense of fairness on the part of all.

Five months later a survey was made of the results and some of the testimonials are as follows:

"The contest was organized when we had no pastor and it was a good influence in helping to keep up the church work while we lacked the pastor. It has also brought together two factions for better service. Has bettered both our Sunday school and church attendance."

"Our class practically owes its existence to the contest. We now have a complete organization and regular weekly study of the lesson."

"We are sorry to report no new members since the contest but our attendance during some months is perfect."

"We started with five and now have nineteen enrolled. Will you as an Adult Superintendent encourage this plan wherever you go, for it is a wonderful work."

"We received nothing but benefit from the contest."

The winning class was composed of young women, most of them mothers and the class winning second was composed mostly of husbands to the women of the winning class. There was a friendly rivalry which helped both.

The acquaintanceship and warm feeling for co-operation will enable us to launch a new movement with considerable less effort.

The Association Division Organized

E. W. Halpenny

FOR purposes of administration, the following groupings and titles have been adopted by the International Sunday School Council of Religious Education. Children's Division, from birth to 11 years; Young People's Division, from 12 to 24; Adult Division, those 25 and up. A fourth group, "School Administration Division," includes all the executive officers of the local school.

Each Sunday School Council should have among its officers carefully chosen superintendents of each of these four "Divisions." Such superintendents should be members of the Executive Committee of the Council.

The Adult Division Superintendent is responsible for the supervision and promotion of all work undertaken by the Association in the interests of the Adult Divisions in the association territory, including adult class, home and extension, and training departments.

Promotional Organization

1. The Adult Division Committee of a State or Provincial Council should be named or recommended by the superintendent of the division, and appointed by the executive committee of the Council. The method of appointment of the committee should be in keeping with the custom or policy of the association. The committee should be at least from five to twelve in number. The superintendent of the Adult Division of the Council and the superintendents of the three departments of the division—adult class, home and extension, and training—should be named as members or regarded as ex-officio members of the committee.

2. The Adult Division Committee of a county, city, district or township Council should be made up of the superintendent of the Adult Division (chairman), the superintendents of the adult class, home and extension, and training departments, together with the officers of the Adult Division Council.

Adult Division Council

1. City, District or Township.
   (a) The members of the Adult Division Committee.
   (b) The superintendent of the Adult Division from each church school. Where the church school has no Adult Division superintendent, the superintendent of the school should

appoint, or have appointed, one adult worker as a representative of the adult interests of the school on the Adult Council of the city, district or township Council.

2. County Adult Council.
   (a) The members of the Adult Division Committee.
   (b) The Adult Division and Department Superintendents of the City, District and Township Councils within the county.
3. State Adult Division Council.
   (a) The members of the State Adult Division Committee.
   (b) All the members of all County Adult Division Committees.

Duties. The Adult Division Committee in any Sunday school Council represents the Council and is responsible for the promotion of the work of the Adult Division.

The Adult Division Committee should meet early in the year to arrange a program of work for the year, and thereafter as often as may be necessary to insure the successful promotion of the program outlined.

The Adult Division Council represents complete contact with the constituency, and should be called once or twice a year to assist in making plans and to insure unanimous interest in the program and its promotion.

The Evangelistic Note in the Adult Division

Walter E. Myers

WHATEVER we may say concerning religious education bringing children and youth to a saving Knowledge of God and Jesus Christ our Lord, we shall ever face the need for a different sort of evangelism with adults. An evangelism of the heart rather than of the head, if you please. Or, through a soul passion for the redeeming power of Christ Jesus to manifest itself in the transformation of human lives—we shall consider it "our supreme task with adults to first win to Christ, then train in service for Christ," as Bishop Vincent said—This is a revolutionary not evolutionary process with the adult.

There has never been a single generation since our Lord trod Galilee's shores as one of us, that might not have evangelized the whole world if all who professed allegiance to Him had been consumed with a passion for saving human souls as He was—and this generation could take the world for Christ if all of us were consecrated

to this task as we are to other ends. Primacy in the place of personal evangelism would revolutionize the church and then the church would revolutionize society.

We must not only have a passion that gives this the first place in life but we must visualize the situation as it is. In civilized Christian America more than half the adults are entirely unreached by any religious experience—We shall have to see these 57 out of every 100 as away from God—We may call them brothers, but nevertheless they are lost brothers! We may like to think that a great and good God, who loves all, will some way, some time, restore them to himself and true sonship anyway, even if we do not carry His message, but this does not make it so—Unless they recognize their lost condition they will forever remain lost!

God will not supervene to save men when a pathetic and indifferent disciples fail to be aroused. His plan is to use human agencies—and He has no other plan! This never has been, and never will be, an easy task for laymen but it is and always will be essentially a layman's task! In no very great way will it ever be accomplished till laymen do it. We talk about everything else to our friend, except about our friend's personal responsibility to Christ Jesus as Saviour and Lord—Why not about the most important thing in life? God has no way today to reveal his son to the world but by His son's disciples!

The one great hindrance to personal evangelism is unwillingness—Even God can not save men through us unless our lives are yielded lives.

God must have trained personalities as well as yielded lives to do his best work. "Winsome to win some." All things to all men means study and unremitting toil. You can not even intercede intelligently without a wide knowledge.

Even with a passion for souls, a vision of the field, a recognition of the human element and a yielded and trained personality, God himself must do the work through his holy spirit. We are but the instruments.

Home and Extension Department

H. W. Becker

St. Louis, Mo.

THE Home and Extension Department of the Sunday school offers the most ideal opportunity for individual ministry that I know anything about. It is an organization that is very simple, with no more machinery than is absolutely necessary. It originated with the idea of gathering a few persons together who lived rather far from the Sunday school and there teaching them in a class, the class to meet in a home or in a barn. It soon lost itself in ministering to those who were old and feeble, who had once upon a time been members of the school but who were no longer able to attend. Now this is the Home Department as it is best known today: A group of elderly people studying the lesson at home without a teacher, but feeling themselves a definite part of the Sunday school for all of that.

The Home Department ministers to: 1. The elderly and invalid. 2. Those detained for some reason or other. 3. The indifferent ones.

The Home Department Superintendent is a woman generally middle-aged to elderly. And why? Was she chosen because she was the only one available? You know that is the way we often get our jobs. No, I think she was chosen because of her fitness for the task. She was chosen to minister to this first class, the invalid and elderly. There is no doubt about her being best fitted to minister to the needs of these.

But is she the one best fitted to minister to the needs of the others? Suppose we come down to the third class, the indifferent ones? Here is Mr. Smith, a banker, 35 years of age. Is Mrs. Blank, the Home Department Superintendent, best fitted to enlist him? Whom would you send after him? Better send a man of his age and business interests. Send a good depositor perhaps. Where shall we get this visitor? Get Mr. Jones from over here in the men's class. He knows Mr. Smith and understands him in a business way. He will ask him first to join the men's class, and if he refuses, he will ask him to become a member of the Home Department. This he does; he can't find an excuse not to join the Home Department. Mr. Smith will now be invited to the various social gatherings of the men's class, and to all the special meetings they put on. Mr. Jones delivers to him the supplies from time to time, discusses some of the lessons with him, almost incidently; then he tells him all about the class, constantly

drawing him towards the class and to an acceptance of Jesus Christ as his personal Saviour.

And so with Mrs. Smith, who is about as indifferent as Mr. Smith. Whom will we send to her? Why, a woman from the women's class. She handles the situation as did Mr. Jones. And for this young man of 18 who is perhaps only temporarily detained from attending his class, we shall get a young fellow from the young men's class to minister to him. This plan makes the class responsible for ministering to such persons who ought to be in their respective classes.

With the carrying out of this plan is it necessary that our Home Department Superintendent be an elderly woman? Her work is changed. If she is still the one best fitted to the new work, all well and good—retain her. If not get some one else. You know we often retain an idea long after the need for it has passed away. The work of the Home Department Superintendent now becomes that of a good executive and supervisor. He or she will direct the work of the various visitors, canvassers, and teachers of extension classes. With this type of work in mind I see no reason why a man should not be Home Department Superintendent. Perhaps he would not be a misfit after all.

Now in regard to the results of Home Department work, I have a confession to make. I was the Superintendent of a little Sunday School of about 125 students. We had reached all the points on our denominational standard, except that of the Home Department. I was ambitious to have a hundred per cent school, and to be one hundred per cent our denomination said we had to have a Home Department, and so we went after one. This was honestly the only reason I could give at the time for starting one. A year of work in that Department converted me to the value of such work. I became a firm believer in the Home Department. When the canvass was made every home in the community was visited. The whole school benefitted by the canvass. There were babies discovered whose names were not on our cradle roll; there were Junior boys and girls found who should have been in our school. There were men found who had been overlooked by our membership committees of the various classes. Yes, and there were conditions in homes learned that had not been known before. The committee turned over to the pastor the names of several persons who had formerly belonged to that denomination but who had never become affiliated with any church since they left their old homes.

Reaching the Home in the Extension Department

E. W. Halpenny

WHEN one stops to consider it, striking are the number of vital contacts which the organized class, or church school, has with the home. To illustrate, and by way of suggestion, ten will be listed here.

1. The influence of the multitudes who are regularly members of classes. The majority of these are heads of households or wield a strong influence therein. This is a very regular ministry the far reaching influence of which can never be estimated.

2. The influence of evangelism. I have seen as many as twenty-four men at one time received into church fellowship as the result of one organized class effort. The majority of these have an influence in their lives through profession of faith.

3. The Home Department has, for forty years, been ministering mostly in silence but nevertheless with great power. In the later days of Dr. Dunkin he somehow calculated that at least a million souls had been introduced to the new life through this ministry. The homes which have been benefitted and blessed, cheered and brightened, are legion.

4. A new contact appears through co-operation with the Children's Division which has hitherto been unrecognized. Thus boys and girls who slip away from the ranks of the Sunday school in vast majority are from the homes that are non-supporting of the church school by home sentiment, for the fathers and mothers of the Bible classes to win. To the class and the school these delinquent fathers and mothers will result blessing to the home, safeguard to the children and a guarantee of success to the workers in the Children's Division.

5. Befriending the "down and out" or even those in trouble but not defeated will win the heart and the confidence of the neglectful one. Indeed the current criticism is that the professed religious life of the church does not manifest itself as it should in helpful contacts to just those who need it.

6. The creation of home ideals not only in the Bible class but by the members of the class in club life, in personal contacts with business and friendly associates, living the ideal home life under the inspiration of the church and church school influence and talking that ideal con-

stantly would make telling inroads on the preposterous revelations of the domestic relations courts of our day.

7. Somewhat new to the church school but rapidly growing in number, influence and power are the parent-teacher associations. The church school has now provided for church parent-teachers' institutes as well as parent problem classes wherever the opportunity is recognized.

8. There are many homes in which there is not sufficient strength to hold steady under prevalent temptations. Many such homes have been strengthened and saved by the removal of the saloon. It is a very direct contribution which may be made to the homes of the community that have special lead by the stronger homes through the influence of church school cooperation and improving community conditions.

9. The family altar—the strongest and best index of any Christian home. A supreme test of any man's religious life is a great factor. In one county 119 family altars were either re-constituted or organized under the cooperative effort of the Adult Division within one year.

10. Good reading—provided either through the public library or circulating reading circles will have an unconscious but marked influence in the improvement of home life. This is a great possibility practically untried.

Has your state, county, or school a publicity committee? Note in Chapter XVI how many things such a publicity committee can do to help get more pupils.

CHAPTER XI

SCHOOL ADMINISTRATION

Our Alarming Leakage

Sterling L. Williams

IT IS the understanding of the writer that this paper is to deal largely with the leakage in the Young People's Division, ages 12 to 24. In presenting the causes, I wish to bring to you not my own ideas and reasons, but the reasons given by some 10,000 young people which it has been my privilege to meet and confer with on this point during the past year. When asked why boys and girls of their ages do not take more interest in the work of the church and why they do not attend the preaching services, Sunday school services and other services, they give the following reasons:

They say that in some cases the adult leaders live in another world and fail to get the viewpoint of the young people and therefore fail to be interested in their church, school and everyday life activities. "They seem to connect us in our thinking, planning and activities with the Sunday school only and fail to connect us with our relationships and contacts in the home, the public school, the business world and the other places where our lives are lived."

"The church work is so planned in many of the churches that we have little and sometimes no chance to participate. We would much rather serve than be served." When asked what they might do in the church, here are some of the replies: "We could be members of the church choir, members of the Sunday school orchestra, act as secretary and treasurer of the Sunday school, teach younger boys and younger girls' classes, act as junior deacons, stewards, and elders, assist in raising the church's budget, and in many other things, but since many of the churches fail to give young people something to do, they lose interest and go where they can share in some kind of an activity."

They complain that many of the teachers are untrained, lack in interest, attend irregularly, and do not seem to understand them. This is one of the biggest reasons given, and these boys and girls have discussed this very earnestly and sincerely. They draw comparisons

between the public school teacher and the Sunday school teacher and the Sunday school teacher usually comes up short. They say that, "The Sunday school teacher in some cases fails in the preparation of his lesson, that he does all the talking or that he asks just the questions placed in the Sunday school quarterly." They do not care for this, and say that they prefer lesson discussion instead.

All of these young people that I have faced in conference are unanimous in agreeing that one of the reasons why young people drop out of the Sunday school is the failure of the superintendent to plan and provide a good order of worship for the Sunday school. They say that "his program is very much the same fifty-two Sundays of the year." When asked for suggestions along this line, they have given them freely. Here are some: "Our superintendent should study. He ought to be in a teacher-training class and like the superintendent of our public school, should be attending conferences, conventions and reading magazines and books on the administration, organization, and program building of the school." The majority of them say that their superintendent does not have a workers' council and rarely ever calls on any of the young people or teachers for suggestions.

These young people agree that the organized class and the young people's department are two of the best methods of holding young people in the Sunday school. Only a very small number of schools have well organized classes and the number of young people's departments is very few. They feel, and rightly so, that if the classes were well organized and departments were provided that they would have sufficient opportunity to participate and to express themselves in such activities as would not only meet their needs for growth and development but would afford opportunity for service both in the local school and community. They agree further that the pastor should confer with them in planning his worship service so that they might have opportunity to assist him both in suggestions for the worship service and in its participation.

These young people, all of whom are active in church work, are convinced that if the church wishes to stop the present leakage "they should reach out and care for the interests of the young people in their social and recreational lives as well as their religious and mental lives." Here are some things which they suggest: "That the churches of a community cooperate in supplying tennis courts, croquet grounds, baseball diamonds, swimming pools, libraries, and such other things as will helpfully care for the activities of young people, especially for their leisure time."

It is the belief of the writer that these young people have not missed the mark in giving their reasons for the present leakage in the Sunday school. We should give all these reasons careful consideration and not treat them as one adult put it not long ago, "But these are only the reasons of young people." No church can ever expect to hold its young people who fails to give a program in which young people not only participate but have a share in planning, nor can any church expect to hold its young people who fails to provide sympathetic leadership and sane direction in the promotion of activities and in caring for their leisure time. It is much as a young lady said some time ago after having carefully talked through a matter about which she was concerned with a leader who was sympathetic and ready to help, "You see I was just waiting for somebody to tell me what I ought to do." There are hundreds like her and the church will lose them unless they are ready to tell them and help them in finding that larger life which some of us call the "Jesus way of living."

Making the Small School Educational

Arthur T. Arnold

ALL schools are large in responsibility, opportunity and possibility though limited in membership with the handicaps which usually accompany small enrollment. You cannot measure a school by placing a counting machine at the door.

Unfortunately standards of measurement have usually gone no farther than enrollment, average attendance and offering. Evaluations have been made of organization rather than of educational content. Our Sunday school aims have scarcely been educational in the true sense.

The real question in the school with small enrollment is: what are the educational results as evidenced by the answers to such questions as these:

Is there home study of the lessons?
Is the teaching effective?
What of the spiritual development of the pupils?
Has there been improvement in thinking, ideals, daily living, service, character, loyalty to God and his church?

Let it be remembered that head knowledge is insufficient. It must control and direct the religious development so as to create religious power. Knowledge must be fruitful. The test is whether it has had

a bearing on the life of the pupil. Has it helped him to make right choices?

It must be educational not only of a part, but of all of the personality into a particular attitude called Christian.

The knowledge must be sound that pupils may understand the principles which govern right choices. It must assist them to form the habit of making wise choices through a program of expression.

The Sunday school must be at the center of religious education but it is obvious that its educational task cannot be confined to one hour a week. It is a seven day service. To secure definite and adequate results it must be educational. The pupils, teachers, curriculum, equipment and administration must be taken into account in building such a school. Individuals must be gathered, interested, organized, taught, transformed, built in character, trained and sent out to serve. To do this the small school must have an educational organization, educational equipment and educational program.

An Educational Organization

What you lose in ability to effect exact gradation by the law of compensation you gain in personal contact. You teach souls, not simply lessons.

Begin with the youngest pupils and organize up. Sacrifice something of what the older ones would get if necessary, but keep the work for the children strong. Care should be used in arranging classes by Divisions in a one room school. They should be screened or curtained off for class work.

Suggestive Small School Organization Number One

1. Cradle Roll (birth to 3)
2. Beginners and Primary (ages 3 to 8 inclusive)
3. Juniors (9 to 11 or 12)
4. Young People (12 or 13 to 24)
5. Adult (24 and over)
6. Home Extension (Home Department)

This provides for a school of four classes with Cradle Roll and Home Extension Departments.

Suggestive Small School Organization Number Two

1. Cradle Roll (birth to 3)
2. Beginners and Primary (ages 3 to 8)

3. Junior (ages to 11 or 12)
4. Intermediate (ages 12 or 13 to 15) (Class organized)
5. Senior (ages 16 to 25) (Class organized)
6. Adult (ages 24 and up) (Class organized)
7. Home Extension

This organization provides for a five class school and Cradle Roll and Home Extension Departments.

In particular schools the proportions for the classes will not be balanced and certain groups may be lacking. You may not be able to carry out the suggested plan of organization completely, but you can have a definite system of grading, worked out upon principles.

As you can make it possible the following changes in organization number two may be made advantageously:

1. Separate the Beginners and Primary group placing the children 5 and under in the Beginners' Class.
2. Separate the boys and girls of the Junior group.
3. Divide the Intermediate group into organized classes for boys and girls.

The teachers in a small school are responsible for the extension and efficiency of a particular division of the school. In other words the teacher is also a Department Superintendent.

The officers and teachers need a composite experience to give them educational vision and equip them for their task. This may be secured through:

a—Observation—Visiting other schools, Sunday and Week Day
b—Use of Workers' Library—Reading of Educational Magazines; The school should provide both; Public Libraries sometimes provide helps
c—Workers' Conferences—Each school should maintain one
d—Attendance at Sunday School Conventions and Conferences, District, County, State and International
e—Training Classes
f—Summer Conferences
g—Training Schools

Educational Equipment

Such equipment will include a building—the best that can be provided, clean and attractive. If one room, during a part of the year classes may be held out of doors or in a tent. Nearby homes may be opened or curtains and screens made to separate the divisions.

Provide chairs, and tables, especially for the children, maps, sand-table, appropriate pictures for the walls, etc. Such equipment is inexpensive.

Educational Program

This includes impression and expression.

In choosing a curriculum three courses of lessons are now available:

1. The International Improved Uniform
2. The Departmental Graded
3. The International Closely Graded

The International Lesson Committee are soon to release the "Group Graded" series.

In changing from the uniform course of lessons to the closely graded, extensive study and preparation is necessary. It is seldom wise to introduce the graded course in all classes at the same time. Begin with the Children's Division and introduce a system a year at a time. Publishers of closely graded lessons have issued a leaflet showing how these courses may be used in a small school.

Never seek the line of least resistance in the choice of a lesson course.

No small school may be said to be educational that does not make the period often called the "opening exercises" a worship period. The program of worship should be carefully prepared, appropriate for special days, and vary enough each week to avoid monotony and assure continued interest.

It is obvious that worship in a one room school cannot be graded in its singing, prayer, scripture, responses, memory exercises and giving service so as to meet the varying needs of all present.

Two methods may be profitably used.

First: Build your program so that the Divisions of the school may have some part in the worship period prepared especially to meet their needs from time to time.

Second: The superintendent of the Childrens, Young People's or Adult Division may plan a graded worship program appropriate to the Division and on a particular day direct the worship of the school through this Division.

A group of children seated in the rear of a room and carefully screened or curtained off may have their own period of graded worship if conducted quietly. Sight far more than sound attracts the attention of the other groups of a school.

It is sometimes necessary to urge consideration on the part of some teachers by using the lower tones of the voice.

A graded program of expression is essential.

In carrying it out keep your natural groupings intact and make the organized class the unit for your program of activities.

The program that Young People and Adults are interested in is the one which they help to plan. To superimpose a program is unwise.

Fourfold Program of Activities For Young People

Mental—Debates, Dramatics, Educational Trips, Civic Nights.

Physical—Indoor game nights, Outdoor game nights, Camps over night, Hikes.

Religious—Pre-Easter church membership campaign, Visits to shut-ins, Church history night, Study of special mission fields, Benevolences.

Social—Socials, Boys, Girls, Mixed.

Parties—Washington's Birthday, Valentine, Halloween, Mother and Son, Father and Daughter.

Banquets—Class, Father and Son, Mother and Daughter.

It is a shame for Adults to come together in Sunday school just for discussion.

They should work out a balanced program of activities and get under a program of service adapted to meet the needs of the Community.

An Administrative Task

To bring a school up to an educational ideal is an administrative as well as an educational task.

To do so the general officers of the school must have educational vision, and administrative ability as well as genuine enthusiasm.

The minister, if serving several churches, will do his largest work through conference with the officers and teachers of his school, and by being present with his leaders at Sunday school gatherings of the various kinds.

The superintendent is the administrative officer of the school and is responsible for carrying into effect the policies and programs outlined.

The treasurer of the school should, in addition to caring for funds and paying bills, be familiar with worthwhile missionary enterprises and aid in developing the "grace of giving" in the school by encouraging intelligent, systematic giving.

The secretary may do much to conserve and to promote growth by a system of records which show the elements of strength and weakness in the school.

The finest team work should characterize the work of a group of officers and teachers.

Let the master-motive dominate all your service for through it permanent life value is given to the work.

Make this book work for you the next four years by glancing through it every once in a while. It is a permanent notebook for your use. Mark those parts of addresses and papers which most appeal to you.

CHAPTER XII

HOME VISITATION

Report of the Department

A. F. Sittloh	Dr. G. N. Brink	J. Shreve Durham
Chairman	*Vice Chairman*	*Superintendent*

HOME Visitation was made a department of the International Sunday School Association fourteen years ago—at the Louisville Convention. During these fourteen years, under God's blessings, more than 62,300,000 people have been visited.

During the triennium of 1908 to 1911 some 14,200,000 people were visited; 1911 to 1914 some 16,856,000; 1914 to 1918 some 17,680,000, and during the quadrennium of 1918 to 1922 some 13,600,000 people have been visited—a total of more than 62,300,000.

During the past quadrennium your Superintendent of Home Visitation was asked to give much time to the general work and special financial campaigns of the International Sunday School Association, as he was glad to do, since it was needed for the whole work of the Association. It was impossible, however, to direct as many Home Visitations and visit as large number of people as in the preceding quadrennium, because of the time given to the general work and financial plans; yet much was accomplished at that time, as the work was directed by correspondence, where it was possible. Requests for the Home Visitation are far greater than ever in its history. We cannot meet all of these requests in five years.

Of the more than 62,300,000 people visited during the past fourteen years, more than 34,000,000 were not connected with any Sunday school, church or synagogue, and they have been placed in touch with the organization and religious education of their choice through the Home Visitation work. All other statistics, government and religious, show only about 44 per cent of the population of the United States, Canada, etc., connected with any religious organization—Protestant, Catholic, Jewish, etc., yet more than 94 per cent of the 62,300,000 people visited through this plan, expressed a preference for some Sunday school, church or synagogue.

The spirit of this Home Visitation movement, and the hearty cooperation of all the religious organizations in its plans, secure expressions of preference from a larger number of people for the Sunday schools and churches of most cities and communities than they have members. Many Sunday schools have doubled their enrollment and attendance as a result of the Home Visitation work, and many churches have doubled their membership.

Serves Every Department of the Sunday School and Church

The Home Visitation Department makes only one claim, and it makes that claim good—That it serves every department of the Sunday school and church. From the first department to the last, for all ages and grades, we must get in touch with the people before we can enlist them. We cannot enroll babies on the Cradle Roll until we locate them. We cannot secure children for the Beginners, Primary and Junior Departments until we find them. We cannot get the young people in the Intermediate, Senior and Young People's Departments until we get in touch with them. We cannot have the adults in the Adult Department and Service until we enlist them. We cannot have the "Shut-Ins" in the Home Department until we know who they are and where they are and what they are. We cannot save the people unless we teach them: We cannot teach them unless we reach them. Home Visitation reaches everybody everywhere.

This plan also helps to hold those we already have in our Sunday schools and churches by reaching the large numbers still outside. God has greatly blessed the organized Sunday school work, with its cooperative plans and community programs to reach and bring all of the people into the Sunday schools and churches. No movement for religious education in the history of the world has accomplished so much in so short a time, but it is young yet, and has just begun. Only one in four of America's population is yet in the Sunday school. Of our young people, there is an average of more than two girls outside of the Sunday school for every one we have in, and an average of nearly three boys outside for every one we have in the Sunday school. We need better equipped Sunday school buildings. We need better trained teachers, and more teachers; yet, as a whole, the Sunday school buildings of America are not half filled with people, and as a whole, the present Sunday school teachers could well handle and greatly help twice as many pupils as they have.

The greatest peril to the cause of Christ, the church and the Sunday school is not any weakness within the Sunday school and

church, but the numbers and influence of the forces without. We may do good planting and the best cultivating in our own fruit garden, but if the shadows of selfishness fall on it and the sands of sin blow over it from the outside it will perish. The millions still outside are as dear to the heart of our Saviour as the millions we now have in our Sunday schools.

Serves City, State and Provincial Associations

The Home Visitation movement serves the city, state and provincial Sunday school associations in a very definite and large way. It brings such quick and large and lasting results to every local Sunday school and church where it is observed, that they gladly cooperate with the local Sunday School Association and support it in every way. The Home Visitation secures the interest of the entire community immediately. It gets so much announcement and such wide publicity through all newspapers that it brings the City, State or Provincial and International Sunday School Council of Religious Education before all of the people in a short time—far more than it would be in many years of regular work, and this enables the general secretary or superintendent of the local organization and all of the assistants to get acquainted with a large number of new people for leadership and support along all lines. The Home Visitation leaves a large list of new leaders from every city and community where it is observed, with the local leaders, and with the proper leadership they can be enlisted in the entire program of religious education.

All Faiths Cooperate in Visitation

All faiths, Protestant, Catholic, Jew, etc., cooperate heartily in the Home Visitation Movement. This opens every door in the city or community, in which the printed invitation, inviting the people to attend the Sunday school and church or synagogue of their choice, is left, and a record of the church connection or preference of every individual is secured. This printed invitation has been given in twenty-two languages. The records are given to the Sunday schools and churches immediately. The cooperation of all faiths enlists the most hearty cooperation of all educational, social, commercial, industrial and civic organizations with the religious forces in this great general betterment work. The work is always done in the name of the City, State or Provincial and International Sunday School (Ass'n) Council of Religious Education, and where there is a City, State or Provincial Sunday School headquarters, the headquarters of the Home

Visitation is there, but where there is no Sunday school headquarters in that particular city, the Chambers of Commerce, Board of Trade, Commercial Club, etc., always welcomes us to their buildings and offices for our headquarters. Newspapers not only give this work wide publicity, but also strong editorials and helpful cartoons. City and parochial schools close for it. Mayors issue proclamations and labor unions join with the commercial organizations in urging all their people to unite in this plan to make their cities "Better and Greater."

It is not possible to report all of the additions to the membership of the Sunday schools and churches from the Home Visitation work, since we "Home" all of our work in the local Sunday schools and churches, and the results of a Home Visitation are turned over to them to become a part of their permanent work. We do know that these millions have been placed in their hands, and we have definite records of cities that have increased their Sunday school membership and attendance more than 400 per cent in a few years as a result of the Home Visitation work, of Sunday schools that have more than doubled in one year, of churches that have more than doubled their membership in one year. Literature giving this plan can be had from the local City, County, State, Provincial or The International Sunday School Council of Religious Education, 1516 Mallers Building, Chicago, Ill.

HOME VISITATION CONFERENCE

SUPERINTENDENT'S REPORT

J. Shreve Durham

THE report of the Home Visitation Department to the convention shows the work accomplished. 13,600,000 people having been visited during the past quadrennium, a total of more than 62,300,000 people visited during the past fourteen years of the movement's history as a Department of the International Sunday School Association. The members of the Committee, at least, should also realize that the Home Visitation must raise sufficient funds to finance itself in all cities and communities where it is observed. We must pay all local bills for the large amount of printing, postage, stenographic and clerical help and general expenses necessary for so large a task, before any money can come to the International in return for the services of your International Superintendent.

We have the figures here for the past eight months only for the campaigns where the International Superintendent has given his personal and constant direction. Some 1,300,000 people were visited—more than 700,000 of whom, were not connected with any Sunday school, church or synagogue, and were placed in touch with the organization and religious education of their choice. The local expenses were $7,300. For the same period the total expenses of the Home Visitation Department to the International Association were $3,100.00—a total of $10,400.00. Under God's blessings and the help of our International chairman, members of our committee and friends to this work, we have raised all of these amounts—all in new money, paid all these bills. Paid a special pledge made by the Home Visitation for the needs for the Educational Department of the International Association to meet the deficit, and have $311.85 in the treasury of the International Sunday School Association to the credit of the Home Visitation Department. We have also taken care of three state conventions and much general work during that time.

International Home Visitation Committee

The present International Home Visitation Committee is made up as follows: A. F. Sittlo, Chairman, Denver, Colorado; Dr. Gilbert N. Brink, Vice Chairman, Philadelphia, Pa.; Mayor Huston Quin, Louisville, Ky.; Dr. J. C. Robertson, Toronto, Canada; James H. Little, La Crosse, Kan.; Dr. Harold McAfee Robinson, Philadelphia, Pa.; L. W. Simms, St. John, New Brunswick, Canada; Dr. W. S. Bovard, Chicago, Illinois; Mayor Tristram T. Hyde, Charleston, South Carolina; Dr. Robert M. Hopkins, St. Louis, Mo.; Paul C. Warren, Three Oaks, Mich.; Dr. Gilbert Glass, Richmond, Va.; E. H. Hasemeier, Richmond, Ind.; Dr. Albert H. Gage, Chicago, Ill.; Joseph M. Steele, Philadelphia, Pa.; Dr. Chas. D. Bulla, San Francisco, Cal.; William Hamilton, Toronto, Canada; Dr. Christian Staebler, Cleveland, Ohio; Roland Springall, San Antonio, Texas; Dr. R. H. Boyd, Nashville, Tenn.; J. Austin Murphy, (Paris, France) Chicago, Ill.; Dr. C. B. Forward, Urbana, Ohio; Senator H. H. Phipps, Spokane, Wash.; Rev. Walter A. Snow, Clarksburg, W. Va.; H. L. Baker, New Orleans, La.; Senator A. H. LaHuis, Zeeland, Mich.; Herman Bowmar, St. Louis, Mo.; Charles Banks, Mound Bayou, Miss. During the past quadrennium five of the members of our International Home Visitation Committee have been crowned: H. J. Heinz, Pittsburgh, Pa., George Warren Brown, St. Louis, Mo.; E. O. Excell, Chicago, Ill.; George W. Watts, Durham, North Carolina; and D. P. Gribben, Kansas City,

Mo. We miss their good counsel and cooperation, and we extend to their families our love and sympathy in the loss so great to them, and to us.

Literature and Methods of Work

The literature for Home Visitation work is being developed and improved all the time. Many leaders state that the literature for this movement is the most complete in its information, instruction and samples of material to be used of any they have seen in any work. The leaflet for the instruction of visitors in a campaign has been recently improved by adding important points of instruction and a diagram showing how the assignments are made. I feel that I must give Mrs. Durham credit for a large share in the development of the literature, as she has handled much of that part of the work. The methods of organization, and especially the plans for the Conservation of the work in the local Sunday schools and churches, have been given the greatest attention, and we believe show the largest development. The literature giving every step in the organization and showing samples of all material used in the work, can be had from the City, County, State, Provincial or the International Sunday School (Association) Council of Religious Education, 1516 Mallers Building, Chicago.

Home Visitation Reaching the Children

Mrs. J. Shreve Durham

IN RECENT years when we have known so much of famine and need in other countries, I doubt if there is one in this room who has not often wished when sitting at your plentiful table that you might hand to one of these hungry children the good food which we sometimes do not even care for, but there was no way to reach them. So there are other needs of children, which we can supply if we can only reach them. There are well equipped Sunday schools ready to teach them the Word of God, without which any child has a poor foundation or preparation for a good and useful life, but we must get the child and the Sunday school together, and the Home Visitation does find them and it directs the Sunday school to them.

It locates the babies for the Cradle Roll, as in Dallas, one Sunday school had 42 babies on their Cradle Roll, and added 59 more as a result of the Home Visitation. The Beginner's Department in one Sunday school in Detroit had 147 members and by the Home Visita-

tion added 149. The Primary Department of a Sunday school in Shreveport had 63 and added 78. The Junior Department of a Kansas City Sunday school, numbering 38, was increased by 46. One Sunday school in Toronto found through the Home Visitation, and added to the membership of its Children's Department 184 new members. These reports chosen from widely scattered sections can be duplicated wherever a Home Visitation is observed.

Mrs Maud Junkin Baldwin, who originated the "Children's Week" which is now observed all over the country, suggests as the first step in the organization for the Children's Week, that a Home Visitation or children's survey, be made. Mrs. Baldwin uses the same record card as that used by the Home Visitation Department, only adding the words, "Children's Week" at the top. A Home Visitation or "Children's Week" record card properly filled, gives the given name and age of every child, as well as the surname, address and religious connection or preference of the parents. There are few parents who are not more than willing to give the names of their children, for them to be taught, or to have even the entertainment and companionship which the little ones find in the Sunday schools.

In San Diego, California, only last week, the leaders planned their Home Visitation first, with their Children's Week to follow. The Home Visitation did its complete work, also laid the foundation for the Children's Week. The Children's Week was well organized with its many helpful features, and it also served as an important factor in the program for the Conservation of the Home Visitation, especially for all below the "Teen Age." As a conclusion of the Children's Week program there was a Sunday school parade with more than 640 autos and more than 2,000 children. Many of the autos were decorated attractively with flowers or bunting, and the many adults and great numbers of children in the autos, with the crowds gathered on the streets to watch them as they drove along the route, made this parade more significant than any parade for commercial or other interests, ever held in that city. There were many interesting banners, such as "The race moves forward on the feet of the children"—"Take more thought for the children"—"Tomorrow is Welcome Day in all Sunday Schools and Churches for the Home Visitation"—"Go-To-Sunday School Day Sunday"—"Train the Children and you Train the Nation."

The Home Visitation plans for reaching the children seem almost perfect. Most attention is being given now to the plans for its conservation, or the bringing into the Sunday schools, the children, after they have been found by the Home Visitation. The city-wide welcome

day in which all Sunday schools of all faiths unite, is proving a most helpful feature. After a Home Visitation in Tulsa, all the merchants donated space to advertise the welcome day in the Sunday schools and churches. You can see from this page of one of their leading newspapers, the cut of a boy advertising boy's clothing, and in the block beneath it, the words: "Boys! Go to your Sunday School Today." The Sunday schools of that city added 1,126 new members on that one Sunday.

Home Visitation Reaching the Young People

Charles R. Fisher

HOME Visitation means a systematic effort to reach the young people. If your Sunday school and church does not wish to grow—then do not have a Home Visitation. The Home Visitation record will give you the name, address, given name and age of every young person in the home, and a well organized follow up plan will surely bring them into your Sunday school. The ages of the young people given on the record card will enable you to know just which division of the Young People's Department should have each young person.

The young people of 15 years of age or over, may accompany an older visitor with more experience, and do the writing for them, and much other good work in the general Visitation. The older young people should be included on the Conservation Committee of the Sunday school. The sooner the church and its Sunday school learn how to work WITH their young people, and not FOR them, the better for both. Please permit your active, energetic teen age workers to share in the erecting of the plans to reach, hold and build up the young people of your community. The organization of a Young People's Division in your church school will help to solve the problem. The division will comprise the departments of Intermediate, Senior and Young People.

When these departments are properly officered and the officers trained, you will have an effective method of conservation for the results of the Home Visitation. There is one other step to be taken—there must be an adequate program provided which will hold these young people whom you would reach. Write your state or provincial office of the Council of Religious Education (Sunday School Association) for the four fold program. Home Visitation will find the Young People—Will the local Church and Sunday School pay the price of training leadership to draw and hold them?

Home Visitation Reaching Home Department Members

William Hamilton

I IMAGINE myself a pastor setting up a Home Department. I have carefully and prayerfully selected a superintendent, and we are surveying the field. Obviously, the field for operation is the congregation, and the task is to visit every home and every unattached individual to solicit members. But what is the congregation? The congregation as known to the pastor, is being continously proven by the Home Visitations conducted throughout the continent, to be far short of the congregation—as constructed from the material put in his hands by the Home Visitation. The fact in the average congregation is that several hundreds of persons express a preference for that particular church or pastor, of whom they had known nothing. Take the latest list of those who have given you the right to regard them as members of your congregation, and of those added by the Home Visitation—you may find your most fruitful field of endeavor—certainly the part that most needs cultivation. The same is true regarding almost every branch of the congregation's activity. None of it can be thoroughly done without an up-to-date list, such as is furnished by a Home Visitation.

Home Visitation Reaching the Entire City

Rev. Leslie Miller

IT WAS the unanimous vote of the pastors in the ministerial meeting Monday morning of this week, that we secure Mr. Durham at the first possible date to direct the third Home Visitation in our city, Tulsa, Okla. Since coming into this auditorium I have been handed a telegram, which states that the Religious Work Committee of our Y. M. C. A., made up from among the leading business men of the city, as well as leading pastors, had just voted unanimously to request Mr. Durham to come for another Home Visitation as soon as he can possibly do so. Our city has many problems. It is growing rapidly. Mr. Durham directed the first Home Visitation there in 1916. It had about doubled in population in four years, and he was secured to direct the second Home Visitation in 1920. It has greatly increased in population since 1920, and all desire another Home Visitation. In his report to you this afternoon, Mr. Durham stated that he had a report from the pastor of the First Presbyterian church of our city, written

two years ago, in which he said that he had added 239 new members to the church as a result of the Home Visitation. I heard that pastor, Dr. C. W. Kerr, say at the ministerial meeting on Monday, that the Home Visitation had netted their church more than 600 new members. The Sunday schools of our city added 1,126 new members on one day, the first Sunday after the Home Visitation. We have had many good movements in Tulsa, so the leaders, who have been there many years, tell us, but they all agree that no movement, revival, or any other work has done so much for the welfare of the whole city, and for religious education, as the Home Visitation.

Home Visitation Reaching the People in Rural Sections

Mrs. C. W. Elson

A SUNDAY school leader from the rural districts of the county of which I am the general secretary, came to study the plan and get the actual experience in the work, when Mr. Durham directed the Home Visitation in Grand Rapids. She returned to her field, organized the forces, divided the territory by school districts, and observed one of the most successful Home Visitations of which we know. As a result of the work they have interested and enlisted every man, woman and child in some form of Sunday school work. I wish that all who are willing to undertake such large and important tasks as this would follow the example of this leader, and before undertaking it, go and labor to secure the actual experience that they may be able to direct it so successfully. The rural districts have their problems in reaching the people for all departments of the Sunday school and church, just as truly as the cities, and Home Visitation proves just as great success in the rural section as in the city.

Home Visitation Reaching the People for the Church

Rev. R. P. Crum

JUST after the second Home Visitation in our city, Tulsa, Okla., I was called from a charge in the east to become Rector of the Episcopal church of Tulsa. The Home Visitation records left by Mr. Durham, were one of the most valuable things I have ever known.

The number of Episcopalians in the city had not been supposed as large, until the Home Visitation revealed such large numbers and such an important field. Our church and Sunday school building was small, but we have gained in numbers of communicants in a tremendous way, our Sunday school has increased in large numbers, and we are now engaged in building a $300,000.00 church and Sunday school building. We are not only delegates to this convention, but also a committee to secure an engagement with Mr. Durham for another Home Visitation in our city at the very earliest possible date.

Home Visitation and Go-To-Church School Day

Dr. Geo. A. Joplin

HOME Visitation has been one of the most important movements in connection with the work of our Sunday School Association in religious education. Mr. Durham began his work in Kentucky, his home state. We had the first state-wide Home Visitation that was ever observed. The entire state covered in a very complete way on one afternoon. The mountain sections did fine work, as well as the cities. A group of our leaders were gathered to consider further plans to reach the people and increase our Sunday school membership, and I suggested the plan for "Go-To-Sunday School Day." We made the Home Visitation one of the first steps in this great movement, and each year as it has been observed in Kentucky, we have added thousands of new pupils and permanent members to the Sunday schools of all sections of our state.

CHAPTER XIII

DEPARTMENT OF FIELD ADMINISTRATION

Dr. W. A. Ganfield, Chairman
A. M. Locker, Superintendent

FIELD DEPARTMENT COMMITTEE

E. T. Albertson
A. T. Arnold
R. W. Bowden
George N. Burnie
Garry L. Cook
J. H. Engle
Samuel B. Fares
Charles R. Fisher
J. C. Garrison
T. A. Halpenny
Walter Hutton
George A. Joplin
W. G. Landes
Frank Langford
R. L. Lanning
H. C. Lyman
R. E. Magill
Theodore Mayer
E. W. Praetorius
J. L. Rogers
C. W. Shinn
D. W. Sims
Walter A. Snow
J. M. Somerndike
A. M. Townsend
M. J. Trenery
I. J. Van Ness
Paul H. Vieth
George T. Webb

SUPERINTENDENT'S REPORT

At the Buffalo Convention, 1918, Mr. W. C. Pearce was elected Superintendent of the Field Department. At that time a strict interpretation as to the scope of the department had not been outlined. Therefore, as interpreted by the Department Superintendent, it included the work of organizing the states and provinces and also the mission fields of Mexico, Central America, Canal Zone, Cuba, Porto Rico, Hawaiian Islands and Alaska. It also included the work among the Negroes, both educational and organization, Community Training Schools, Association Officer Training Conferences, both state and provincial. There were at that time two assistants to the Superintendent of the Field Department. Mr. E. W. Halpenny was the Education Promotion Secretary and Mr. A. M. Locker was the Organization Promotion Secretary. This Department also had the responsibility for making the schedules for all state and provincial conventions and meetings of State Executive Committees and Association Officer Training Conferences. The continent at that time had been divided into ten districts for the

purpose of holding Association Officer Training Conferences for International, State and Provincial Officers.

During the winter of 1918 and 1920, three such district conferences were held: One in Portland, Maine, another in Albany, New York, and the other in Ft. Wayne, Indiana. The attendance at the first two was fairly represented. The third was comparatively small. It was the judgment of the department that further conferences of this type were impracticable. Instead of these conferences, it was recommended that state wide and regional conferences be held with a member of the Field Department staff of the International Sunday School Association present at these conferences. Thirteen states have held such state wide or regional conferences during the past three years. Pennsylvania was the first state to inaugurate a state wide Associational Training Conference. They have proven eminently successful in that state. Iowa has held a conference of this type during the last six years, each succeeding year with increased numbers and great interest and profit to the work of the state. Other states such as Ohio, Indiana, Illinois, New York, and Missouri have held very successful state wide and regional conferences of this type.

Work of the Field Department Defined

At the Birmingham meeting of the International Executive Committee, February, 1920, the following statement of principles and scope of the Field Department was outlined and adopted by that Committee:

The Department of Field Work is responsible for the creation, development and maintenance of the necessary organizations and agencies through which the educational program of the Association can be distributed to the field.

Those organizations consist of associations in all recognized units of territory which are directly auxiliary to the International Association.

This department is responsible for promoting greater efficiency in the auxiliary associations by counsel, guidance, and active co-operation.

It should also encourage the auxiliary associations to secure the organization in accordance with a recognized plan of similar associations in counties, townships or districts, and cities.

The Department of Field Work shall co-operate with the Department of Business Administration by systematic efforts in accordance with the definite plans of the latter to secure the proper financial support of the International Association from each auxiliary association.

(As a temporary measure the Department of Field Work shall repre-

sent the Department of Business Administration in the field until the latter Department can place its own special representatives in the field to promote the business efficiency of the auxiliary associations.)

The Department of Field Work has its contact with auxiliary associations through their executive committees, this contact being established by the Field Superintendent and staff, with the assistance of the divisional superintendents.

The following outline of Field Department responsibilities were submitted to the Board of Trustees and adopted as a guide for the work of this Department.

I. General Organization

1. *States and Provinces.*
   - (a) Annual Convention. (Organization.)
   - (b) General Officers, Executive Committee and Board of Trustees.
   - (c) Employed General Secretary, Office Secretary, and Office Equipment.
   - (d) Statistical Report.
   - (e) State Standard.

2. *Counties.*
   - (a) Annual Convention. (Organization.)
   - (b) General and Divisional Officers and Committees.
   - (c) Statistical Report.
   - (d) County Standard.
   - (e) County Budget and State Pledge.
   - (f) Every County Organized.

3. *Cities.*
   - (a) Organized as suggested in Manual.
   - (b) Annual Convention or Council.
   - (c) General Officers, Executive Committee, Board of Trustees.
   - (d) Board of Religious Education.
   - (e) Employed Secretary and Office Secretary, and adequately equipped office.
   - (f) Statistical Report.
   - (g) City Budget and State Pledge.

II. Divisional Organization. (In keeping with International Divisional Policies.)

1. *States and Provinces.*
   - (a) Divisional Committees.
     - (1) Children's.
     - (2) Young People's.
     - (3) Adult.
     - (4) Administrative.
   - (b) Divisional Superintendents.

2. *Counties.*
   (a) Divisional Superintendents.
   (b) Divisional Committees.
3. *Cities.*
   (a) Divisional Superintendents.
   (b) Divisional Committees.

III. Association Officers' Conferences (Organization and Program)

1. State or Provincial.
2. County groups.
3. County.

IV. Securing General Secretaries or State Superintendents

1. Discover them.
2. Develop them by means of the apprenticeship plan if possible.
3. Install them.

V. Instruction for Association Officers

1. General Manual.
2. Convention Bulletin.
3. Association Officers' Conference Bulletin.
4. Statistical Bulletin.
5. New Bulletins as the needs of the field may demand.

VI. Standards

1. State Standard.
2. County Standard.
3. County Standard Chart.
4. School Standard Chart.
5. Special standards for new and weak fields.

At the Birmingham meeting in 1920, Mr. A. M. Locker was chosen Superintendent of the Field Department. The scope of this Department had been very clearly outlined and limited largely to organization of the field on a basis that would carry the program of religious education outlined by the Committee on Education. It was my privilege to give full time to this Department from February, 1920, to June, 1921.

In order to properly measure the State Sunday School Associations as to their ability to carry the program, a State Standard has been in use for four years. This standard was wrought out by a Committee appointed of General Secretaries and members of the International staff. It was submitted to the Committee on Education and later to the International Executive Committee and passed for use as a measure

of organization for states and provinces during the present quadrennium.

We realize that the standard is not at all adequate to measure all the work accomplished by the various state associations. It is doubtful whether a standard can be secured which would adequately do that thing. However, it does measure in a very definite way the necessary machinery for the promotion of the program of religious education to reach not only the community activities, but also every local school of each entire field. During these past four years there has been a steady increase in the development of the organizations of the various states and provinces. We hereby submit a standard that has been in use during the past four years as a basis for the measurement of state and provincial associations.

STANDARD OF MEASUREMENT FOR STATE AND PROVINCIAL ASSOCIATIONS

I. General Organization (14 Credits)

1. State or Provincial Executive Committee.
2. Complete organization by County units.
3. Delegate at State or Provincial Convention.
4. Apportionment or pledge paid.
5. Statistical report rendered.
6. Member at International Executive Committee meeting.
7. Delegates at International Quadrennial Convention.

II. Educational Department (6 Credits)

8. Educational Superintendent.
9. Educational Committee.

III. Children's Division (20 Credits)

10. State or Provincial Superintendent.
11. State or Provincial Committee.
12. County Superintendent in each County.
13. Students at International Training School.
14. Superintendents' Annual Conference.
15. Observance of Children's Week.

IV. Young People's Division (20 Credits)

16. State or Provincial Superintendent.
17. State or Provincial Committee.
18. County Superintendent in each County.
19. Adult Training Conference.
20. Students at International Training School.
21. Older Boys' (15-19) Conference.

22. Older Girls' (15-19) Conference.
23. Young Men's and Women's (18-24) Conference.
24. Older Boys' Council.
25. Older Girls' Council.
26. Young Men's and Women's Council.
27. Represented at Older Boys' Camp Conference.
28. Represented at Older Girls' Camp Conference.

V. Adult Division (20 Credits)

29. State or Provincial Superintendent.
30. State or Provincial Committee or Federation.
31. County Superintendent in each County.
32. State or Provincial Conference.
33. Students at International Training School.

VI. School Administration Division (20 Credits)

34. State or Provincial Superintendent.
35. State or Provincial Committee.
36. County Superintendents.
37. State or Provincial Conference.
38. Students at International Training School.

On January of each year we secure a report of the standing of the various states and provinces as measured by the above standard. We are glad to submit the standing of the states and provinces on February 1st, 1922.

While on the face of it the report does not look very encouraging, yet there have been marked improvements during the past four years. You will notice that the General Organization stands highest with an average of 77 per cent. Next comes the Children's Division with 55 per cent and next the Educational with 55.3 per cent. The general average is 44.2 per cent. In other words, our educational machinery in the various states and provinces is 44.2 per cent efficient in its power to carry a real program of religious education to its constituents.

COMPARATIVE RATING OF STATES AND PROVINCES AS MEASURED BY THE STATE AND PROVINCIAL STANDARD

February 1st, 1922.

States and Provinces	General Organization (14 Cr.)	Educational (6 Cr.)	Children's Division (20 Cr.)	Young People's Division (20 Cr.)	Adult Division (20 Cr.)	Sch. Adm. Division (20 Cr.)	Total (100 Cr.)
1. Pennsylvania	13.94	5.5	19.8	19.5	19.5	18.25	96.49
2. Indiana	13.75	5	17	14.75	15.75	15.75	82
3. Ohio	13.75	4	17	17.50	18	11.5	81.75
4. Missouri	13.5	4	17	16.5	13.25	13.25	77.5
5. West Virginia...	13.83	4	16	16.70	14	8.5	73.03
6. New York.....	13.75	6	17	13.85	10.5	10.5	71.60
7. Illinois	13.5	2.5	16	15.5	11	11.25	69.75
8. Colorado	12	2	17	16.03	10	6	63.03
9. Vermont	13.75	.....	17	1.25	15	15	62
10. Kentucky	12.25	1.5	12	10.37	11	13	60.12
11. New Hampshire..	14	4	11.5	6	12	12	59.5
11. Washington (E).	14	4.5	13.5	2.5	12.5	12.5	59.5
12. New Jersey.....	14	3.5	18.5	6.85	14.5	2	59.35
13. Wisconsin	11.5	2	13	11.5	8.5	10.5	57
14. Kansas	13.75	4.5	13	7.85	7.85	8.5	55.10
15. Iowa	13.25	3.5	12	9.22	4.5	11.5	53.97
16. Maine	12	3	11	7.25	11.5	7	51.75
17. California, N....	10.5	4	10.5	8.35	8	6	47.35
18. Nebraska	13.25	1.5	11.5	1.25	9	9	45.5
19. Massachusetts ...	7.5	3.5	10	5.04	6	7	45.04
20. Connecticut	14	5.5	16	9.5	.....	.....	45
21. Rhode Island....	11.5	3	7	3.80	9.5	7.5	42.3
22. California, S....	7	2	14	2.25	10	7	42.25
23. Maryland	10	5	9.5	3	8	6	41
24. Michigan	12.75	.....	8	1	0	9	30.75
25. South Dakota...	13.5	1	11	1.5	0	.....	36
26. North Dakota...	12.75	1.5	10.5	.....	5	6	35.75
27. Louisiana	11.25	.....	11	5.60	6.5	1	35.35
28. Ontario	10.75	3	13	.....	0	.....	32.75
29. Washington (W)	5.75	1.5	4	6.05	7.5	7.5	32.3
30. Oklahoma	13.75	.....	12.5	2.10	2	1	31.35
31. South Carolina..	2.5	3.0	10	1.75	4	4	30.25
32. Mississippi	7.5	1.5	9.5	3.25	4	3.5	29.25
33. Oregon	6	.....	7	9.75	2	2.5	27.25
34. Mar. Prov.....	7.5	2.5	10	.....	3	3	26
35. Minnesota	7	1.5	4	7.60	4.5	.....	24.60
36. Arkansas	7	3	5.5	2	4	3	24.5
37. Georgia	9	3.5	9.5	.....	1.5	.5	24
38. Alabama	8.5	.5	9.5	.....	2	.....	22.5
39. Idaho	7	.....	9	.....	4	2	22
40. Utah	9	.....	5.5	.....	2	2	18.5
41. Tennessee	5	1	4.5	3	2	2	17.5
42. Quebec	7	5	.....	.....	2	2	16
43. Arizona	9	.....	.....	.....	2	2	13
44. Virginia	10	.....	.....	.25	.....	.....	10.25
Average, per cent..	77	41.6	55.3	30	38.5	31.1	44.2

We have had many criticisms on this standard because state officials tell us that they are doing many worth while things in their states that this standard does not give any credit for. We have carefully filed these complaints and by the help of the Field Department Committee and

the Committee on Education we are ready to submit a new standard for the next quadrennium. We believe the new standard will remedy some of the defects of the old in measuring the real work of the State and Provincial Sunday School Associations. This standard has been passed upon by the Field Department Committee and the subcommittee on Education, but has not been passed upon officially by either the Committee on Education or the International Executive Committee. However, we are of the opinion that in the main it may be voted as a guide for the next quadrennium. We are also submitting herewith suggestive standards for both County and District Associations.

TENTATIVE STANDARD OF ORGANIZATION

STATE SUNDAY SCHOOL COUNCIL OF RELIGIOUS EDUCATION

I. General Organization (39 credits)

1. *Organization.*

(7) (a) State Executive Committee organization on 50-50 basis.
(10) (b) Full time general secretary.
(5) (c) Office with equipment and clerical help.

2. *Meetings.*

(2) (a) Annual Executive Committee meeting.
(2) (b) Council officers conference.
(2) (c) Annual state or regional convention.

3. *Representation.*

(2) (a) Every county represented in state or regional convention.
(2) (b) State representation in annual meeting of International Executive Committee.

4. (2) *Statistics* annual report to International office.

5. (5) *Finances* Tithe paid monthly to International Council.

II. General Education (13 credits)

6. (5) Superintendent of Education.
7. (2) Active State Committee.
8. (3) Active Superintendent in each county
9. (2) Educational Superintendents conference.
10. (1) Represented at International Training School.

III. Children's Division (13 credits)

11. (5) Superintendent of Children's Division.
12. (2) Active State Committee.
13. (3) Active Superintendent in each county.
14. (2) Children's Division Superintendents conference.
15. (1) Represented at International Training School.

IV. Young People's Division (13 credits)

16. (5) Superintendent of Young People's Division.
17. (1) Active State Committee.
18. (1) Active Superintendent in each county.
19. (1) Institutes for leaders of Young People's work.
20. (1) Young People's conference.
21. (2) Represented at International Training School.
22. (1) Young People's Sunday School Councils.
23. (2) Represented at O. B. and O. G. Camp conferences.

V. Adult Division (11 credits)

24. (5) Superintendent of Adult Division.
25. (2) Active State Committee.
26. (2) Active Superintendent in each county.
27. (1) Adult Superintendent conference.
28. (1) Representatives at International Training School.

VI. School Administration Division (11 credits)

29. (5) Superintendent of School Administration Division.
30. (2) Active State Committee.
31. (2) Active Superintendent in each county.
32. (1) School Administration Division Superintendent's conference.
33. (1) Representatives at International Training School.

Tentative County Standard

I. Organization

1. (5) County completely officered.
2. (5) Districts completely officered.

II. Meetings

1. (5) Annual conventions of the county held.
2. (5) Annual convention held in each District or Township.
3. (5) Semi-Annual county executive committee meeting held.

III. Reports

1. (5) Complete annual statistical report sent to State office.
2. (5) County officers' reports at county conventions.

IV. Representation

1. (5) At State convention.
2. (5) At county, sectional or state efficiency conferences.

V. Finances

1. (5) Budget adopted.
2. (5) County expenses provided.
3. (5) Apportionment paid in full.

VI. (20) Every school a standard school.

VII. (20) County school of principles and methods (standard training school).

Suggested District Standard

I. Organization

1. (10) District completely officered.
2. (10) Every school officially visited during convention year.

II. Meetings

1. (5) Annual convention of district held.
2. (5) Semi-annual district committee meeting held.

III. Reports

1. (5) Annual report of every school in the district sent to the county secretary.
2. (5) District officers' report at county convention.

IV. Representation

1. (5) At county convention.
2. (5) At county, sectional or state efficiency conference.

V. Finances

1. (10) Financial obligation met in full.

VI. (20) Every school a standard school.

VII. (20) Every school represented in county school of principles and methods.

These are not arbitrary in any sense of the word, but mere suggestions for the work of state and provincial associations.

All of the states and provinces during the past quadrennium have held their annual conventions except Nevada, Tennessee and New Mexico. Reports from Conventions attended by the International Staff during the past year give the following facts:

(a) Total number of counties in these states, 2,464; number organized, 1,980.

(b) Number of counties attaining all points of the County Standard, 48, or less than 2 per cent.

(c) *Standard Counties:* Missouri, first, with 12 counties. Eastern Washington, second, with 9 counties. Pennsylvania, third, with 8 counties. West Virginia, fourth, with 7 counties. Iowa, fifth, with 4 counties.

(d) Total number of Sunday School conventions or institutes reported, including state, county or district, held in these states, in 1921, was 12,096.

(e) Total number of delegates present at these conventions, 71,909.

(f) Indiana leads in the total number of registered delegates paying $1.00 registration fee, the attendance at that state convention being 3,851.
Iowa, second, with 2,858.
Kansas, third, with 2,813.
Michigan, fourth, with 2,550.
Missouri, fifth, with 2,222.

Tour Plan of State and Provincial Conventions

We have been attempting during the past few years to schedule the annual conventions of states and provinces in tours. We have not been as successful as we hoped that we might be. However, there is an improvement this year over previous years and some of the difficulties in grouping states for annual conventions have been removed. We have had sympathetic co-operation in our effort, but many of the states have constitutional provisions or traditions and set dates and time of the year when their conventions must be held. At least they think so and that makes it so. When some of the traditions and constitutional provisions can be eliminated we believe the group plan of holding state and provincial conventions will meet with favor throughout the entire field. It saves money and time of the International staff. If we could secure complete co-operation of our state and provincial officials in mapping out definite tours for state and provincial conventions we could furnish two International workers at no more expense than it costs us now to furnish one. We are hoping and praying to complete the plan and secure its official adoption in our work for the future.

Divided Interest

On June 1, 1921, the Board of Trustees urged me to accept the position of Business Superintendent and Office Superintendent in addi-

tion to the work of the Field Department. Because of a financial stringency in our field and the release of Mr. W. C. Pearce, who had been Business Superintendent, to the World's Sunday School Association, it was necessary to limit our staff and increase individual responsibility in the work to be accomplished. The position of Business and Office Superintendent was accepted under protest, but there seemed no other way to meet the financial condition that was then confronting us in the International Sunday School Association.

For the past year I have been giving most of my time to finance and very little thought and attention has been given to the work of the Field Department. Therefore, my report is necessarily brief and confined to a few fundamental facts relative to the organization of the field.

Respectfully submitted,

A. M. Locker,

Field Superintendent.

FIELD WORKERS' CONFERENCES

Standard for State Organization

William S. Bovard

THE first step is the determination of the cooperative program to be carried out. What definite types of work is the State force to promote? List these carefully. The organization is, of course, to be largely determined by what is to be undertaken by it.

The Council is the fifty-fifty group formerly called The Executive Committee. This should not be too large. It should be fairly representative of the whole state and of the churches.

This Council should organize itself into a series of standing committees, first of all such as,

1. Committee on General Education.
2. Committee on Children's Division.
3. Committee on Young People's Work.
4. Committee on Adult Work.
5. Finance Committee.

To these may be added or subtracted as the nature of the work to be done would dictate.

After the Standing Committees are provided the question of the employed staff is in order. There should be the usual organization of the Council, of course, with its Chairman, Vice-Chairman, Recording Secretary and Treasurer. Then there should be a strong, capable general secretary who will be the Executive Office of the Council. Under his supervision and as members of his working staff there may be:

(1) Superintendent of General Education.
(2) Superintendent of Children's Work.
(3) Superintendent of Young People's Work.
(4) Superintendent of Adult Work.
(5) Superintendent of Finance Work, and any others whose services may be called for by the program.

The wise general secretary will canvass the resources in workers connected with denominational agencies, as to how many of them and how much of their time might be available for the cooperative

program. This canvass might yield a force of workers that would make unnecessary some contemplated expansion of the regular staff.

The question of meetings of the Council, and other group meetings, should be considered carefully as to time, place and membership, as well as to the ends to be sought.

The budget will be greatly simplified as to what its proportions should be and as to the sources from which it is to be secured if the first suggestion as to definiteness and worthwhileness of the program shall be heeded.

In the discussion it was held that it was better for the local Sunday school not to be passed by in regard to making an annual contribution to the work of the County and State Association, because of its educational influence upon the next generation of givers for religious education. The opinion was expressed that many small contributions from the boys and girls was more valuable than a single large contribution from a rich man. The most valuable statement made on this topic was based on the experience of Nebraska, in which state as a result of ten years' effort, from 90 to 95 per cent of the budget of the State Association was obtained from local churches which place the item in their own budget. Attention was called to the fact that throughout the country there was very little opposition on the part of local Sunday schools toward contributing to Sunday School Association work, but that when opposition was encountered it frequently came from the overhead official forces in the denominational bodies.

In the absence of Dr. W. E. Chalmers, June 23d, due to illness, Mr. A. M. Locker called attention to the section on General Education in the standard of organization for a State Sunday School Council of Religious Education, and briefly commented upon the requirements involved.

The discussion, June 23d, was formally opened by J. L. Alexander. He stated that the organization of a state association depended upon the following considerations: First, that there are two programs, the denominational and the community programs. Whenever two or more denominations combine in any activity the work is to be done under the general direction of the state association or of its auxiliary. Second, the distinct need for an overhead organization. This is due primarily, to the fact that the instruction and administration is on the basis of age groupings. Third, the divisional superintendents are superintendents of education for their respective age groupings. The divi-

sional superintendents may report to a general superintendent of education, who coordinates their work, or an educational promotion superintendent may be appointed to take charge of teacher training, weekday religious instruction, vacation Bible schools and such other educational matters not assigned to the divisional superintendents.

The question was raised whether it would not be better to have an international specialist in general administration to give supervision to the state divisional superintendents rather than to have graded supervision through divisional specialists. In reply it was stated that the local Sunday schools were asking for expert advice and discounted the statements of general field workers, and that the same demand came from the state and county officers.

Attention was called to the fact that the general practice not to elect persons to official positions who had been trained for their tasks but those who had the qualities which promised effective service and who then wanted to know "what is my job?," and proceed to get ready to do business. These persons want the divisional specialists help; they want instruction from those who have the broad theoretical knowledge and who by local experience have the practical knowledge also of what will work. Divisional organization in counties and districts is necessary to get positive results.

TENTATIVE COUNTY STANDARD

Submitted by Walter Hutton to the Field Workers' Conference, June 24th

I. *Organization*—County adequately officered.

II. *Meetings*—1. Annual conventions of the county held. 2. Semi-Annual county executive committee meeting held.

III. *Representation*—1. At State convention. 2. At county, sectional or state officers' conference.

IV. *Reports*—1. Complete annual statistical report sent to state office. 2. County officers' reports at county convention.

V. *Finances*—1. Budget adopted. 2. County expenses provided. 3. Apportionment paid in full.

VI. *Every School a Standard School.*

Discussion June 24th was opened by J. L. Rogers: What is the purpose of a standard? A standard is a guide to show what needs to be done to complete the track of organization to carry the program. The track system should not be so extensive that one may get lost on the side tracks.

The standard as presented by Mr. Hutton has been before the state secretaries for two full years, and represents the result of thorough study and experience. Progress is made by what can be obtained and not by requiring so much as to antagonize or discourage experienced workers. The organization of districts should be subject to interpretation to suit local conditions.

In the general discussion which followed the need for a standard for the continent was emphasized. There were objections to the elimination of district organization. On the other hand it was maintained that district organization will not work in the large cities. In such cities there are found superintendents' associations organized upon denominational lines. There are five in Chicago, and six in Philadelphia. Pittsburgh was named as a city in which district organization had secured some measure of success.

As there was a unanimous feeling in the conference that a county standard is required upon motion a committee was appointed to whom the standard submitted by Mr. Howard was referred with instructions to report at the session on Monday.

Mr. J. H. Engle, chairman of the committee appointed on June 24, presented the report with brief explanatory remarks. Upon motion, the report (as presented two days previously) was adopted unanimously.

Upon the motion of A. M. Locker, it was voted to eliminate from the Field Department Manual the suggested District standard as printed in the report of the Committee on Education.

The Plan for Cooperation in Field Work was presented by Dr. Hopkins.

Exhibit B in the joint agreement is important but it is more important to secure cooperation in the field. Where there has been difficulty in getting Exhibit B adopted it has been due to the lack of cooperation in the field. It would be highly desirable during the coming year to present banners to those states in which a large amount of work is done together by the state and denominational forces.

The preparation of the program is the most delicate topic included under this subject. Serious thought should be given about the way to begin. The first call to get the workers together should be made through the Chicago office. Let every worker hunt for parts of field work which can be done together. The total payroll of the denominational boards and the territorial associations include about 750 men and women.

After a task is discovered and the call for a conference has been

issued let the utmost care be exercised of the *spirit* in which the work is undertaken. Let prayer be offered on this account. The whole enterprise can be wrecked if the wrong spirit prevails. A list should be made of all men and women who work in a given area, and see what persons can be used for a given task.

May not some members of the denominational field forces be used to fill temporary vacancies on the staff of the territorial body. It is desirable to make the best and most economic use of all available forces before raising additional money to employ new workers. The first duty is to see if a certain person is competent for the job under consideration, then to interview the person, and afterwards to negotiate with the denominational board concerned. May it not be feasable to have a common office for the territorial and denominational field workers.

At as early a date after this convention, let the field workers be brought together, and at least an informal organization effected regardless of Exhibit B. Let the discussion of mooted questions be avoided. Let a thorough study be made of the work that can be done together for the children, for the young people, for the adults, for local school administration, for community training schools, for week-day religious instruction, etc. If a leadership training school is to be established, let all the forces be used.

Why not let this common task be financed locally? At any rate the cost of travel and entertainment. Ultimately some people must pay the cost, why not those who receive the direct benefits. The denominational boards are in constant need of funds just as well as the territorial bodies. If there is either a balance on hand, or a deficit incurred let it be shared equitably so that all workers shall be on the same basis.

Questions were asked and answered as Dr. Hopkins presented the subject. It was suggested that if an honorarium is to be paid that it should be limited and fully understood in advance.

The discussion of methods of financing elicited the information that in the states of New Jersey and Nebraska the entire budget is met by contribution from the county associations.

A final review was made to emphasize the following items:

1. Cooperative work is first of all to be made effective in the field.
2. Let great care be exercised in the approach.
3. Let the field forces get together at an early date to plan the program, to learn how to carry it out, and to discuss all relations involved.

County Standards for the Divisions

Paul H. Vieth

General Secretary, Missouri S. S. Association

THERE are always two things to be borne in mind, the ideal and the real. The ideal is the theoretical, the thing as it ought to be. It is continually changing, and as we are making progress we are continually approaching it. We must continue to realize our ideals. The ideal may be far from the real as we now find it. But there is also the real. We must idealize this real condition as we find it—make it as nearly the ideal as possible. In presenting these standards I have in mind some very real conditions as they are. To meet these conditions these standards have been established, and have been found very effective in our state.

A standard in the true sense of the word should be a measure of perfection. In the sense I am using it, however, it is not a standard of complete perfection, but perfection in some specific things only. Many things which would be very valuable to have in some counties at least must of necessity be left out. Our standard therefore takes on the nature of a goal. In so far as the points which are used are concerned, perfection is required to reach the standard. As a goal or program, this standard is very valuable to the beginner.

Looking at the standard in the light of the above interpretation, I will mention the following characteristics which it should possess: (1) It must be brief and concise, to avoid confusion; (2) It must be intelligible, easily understood; (3) It must be simple in the sense that the credits can be easily figured; (4) It must be flexible in its application, in the sense that it applies with equal fairness to the various types of counties; (5) It must be attainable, not hopelessly out of reach.

Suggested Standards

We have a community and a local school program. With this in mind, the points of credit should be equally divided between these two, so as not to emphasize the one at the expense of the other. The standards presented herewith are given not as a model but as a guide. They have been used successfully for three years in Missouri. I have a growing conviction that the divisional standards should be made a part of the general county standard, so that every officer will see and promote the program in its entirity, and not simply his particular part of it.

County Children's Division Standard.

1. Complete supervision:
(5) a. County Children's Division Superintendent.
(5) b. Superintendent in each district.
(10) 2. Annual report to state Children's Division Superintendent.
3. Children's Division work presented in county voncention:
(5) a. Address.
(5) b. Conference.
(10) 4. Annual efficiency conference.
(10) 5. Promotion of Children's Week.
(50) 6. Schools attaining denominational standards.

This standard is an ideal—and cannot be completely attained by and county, possibly for some time to come. The amount of credit each point carries appears before the statement of the point. The first five, which are association points, carry 50 per cent or half of the whole. The last—or local school point—also carries 50 per cent.

To compute the sixth point add the amount of credit attained by each school, divide by the number of schools in the county, and this result divide by two. The latter is necessary, since the point carries only half of the percentage of the whole standard.

A county will receive recognization by the state when the first five points are attained and 15 per cent on the last point. Higher honor will be accorded a county when the entire standard is attained. (See "Denominational Standards" for further information.)

County Young People's Division Standard.

1. Complete supervision:
(5) a. County Young People's Superintendent.
(5) b. Young People's Superintendent in each district.
(10) 2. Annual report to state Young People's Superintendent.
3. Children's Division work presented in county convention:
(5) a. Address.
(5) b. Conference.
(10) 4. Annual efficiency conference.
5. Annual promotion:
(5) a. Father and Son Week.
(5) b. Mother and Daughter Week.
(50) 6. All Young People's Division classes organized and reporting annually.

The amount of credit appears before each point. The first five total 50 per cent. The sixth point offers a possible 50 per cent.

Proportionate credit will be allowed on the sixth point. The number of young people's classes organized and reporting will be divided by the total number of young people's classes in the county. This divided by two will give the credit on point six.

Every county will be rated in percentage for the points attained. Those reaching 75 per cent (50 per cent on the first five points and 25 per cent on the sixth), or more, will be awarded the Young People's Division pennant.

County Adult Division Standard

1. Complete supervision:
(5) a. County Adult Division Superintendent.
(5) b. Superintendent in each district.
2. Annual report:
(5) a. To state Adult Division Superintendent.
(5) b. To County Convention.
3. Adult Division work presented in county convention:
(5) a. Address.
(5) b. Conference.
(10) 4. Annual efficiency conference.
(10) 5. Superintendent in training.
(50) 6. Local school points:
a. Adult class organized and reporting. (15)
b. Home department. (15)
c. Parent study class. (20)

The amount of credit appears before each point. The first five total 50 per cent, the sixth point depends upon the local schools and is given a possible 50 per cent.

Proportionate credit will be given on point six. Credit for each sub-point is indicated after same. To figure the credit for point six, multiply the credit for each sub-point by the number of schools in the county (not merely the number of schools reporting).

Each county will be rated according to the points attained. Those reaching 75 per cent (50 per cent on the first five points and 25 per cent on the sixth), or more, will be awarded the Adult Division pennant.

COUNTY ADMINISTRATION DIVISION STANDARD.

1. Complete supervision:
(5) a. County Administration Superintendent.
(5) b. Administration Superintendent in each District.
2. Annual Reports:
(5) a. To State Administration Superintendent.
(5) b. To County Convention.
3. Administration work presented in County Convention:
(5) a. Address.
(5) b. Conference.
(10) 4. Annual efficiency conference.
(10) 5. Annual promotion of Teacher Training Week.
(50) 6. Local school points:
a. Organization.
(1) Graded school. (5)
(2) Adequate records. (5)
b. Instruction.
(1) Graded instruction. (5)
(2) Missionary instruction. (5)
(3) Temperance instruction. (5)
c. Training.
(1) Teacher training. (10)
(2) Worker's conference. (10)
(3) Workers' library. (5)

CHAPTER XIV

TEACHERS OF RELIGIOUS EDUCATION

FINDINGS

BECAUSE of the strategic position which the pastor holds he should be given a complete appreciation of the whole task of religious education, if not before then while pursuing his seminary studies. The courses in the seminary, however, should not only furnish ministers a point of view, but also provide technical training for directors of religious education. The basic courses should include at least sociology, psychology, and pedagogy divided into the rich array of subjects under such departments.

Owing to the fact that the professor of religious education in college and seminary finds himself under the stigma cast upon all new courses by the older disciplines, he should be loyal and seek the more earnestly to place his work upon a dignified basis. Consider the student as a unit in a church college. The department of religion or of religious education itself, motivated by life, should furnish the invitation for all other departments.

On motion of Walter S. Athearn the following resolution was adopted:

Resolved that this group proceed to form a simple organization to consist of president, secretary, and three committees as follows: program, permanent organization, and membership attendance.

Departments of Religious Education in Theological Seminaries

Luther A. Weigle

Yale University

THAT departments of religious education should be maintained in the theological seminaries of today, seems so obvious as to require no discussion. It is of strategic importance that the men who are

in training for the ministry of preaching and pastoral service should understand the teaching function of the Christian church and become fitted for leadership in this, as well as in other aspects of the church's work. And it is perhaps of no less importance that there should be men in training for the teaching ministry of the churches, in directorships of religious education, who live in the same dormitories with men who are in training for the pastorate, sit in the same classrooms and must meet the same standards.

Without exposition or discussion, I state simply certain reasons which appear to me to justify these statements. First, with respect to the training of men who plan to become ministers-in-charge of parishes, preachers and pastors:

(1) As minister-in-charge, such a man, if he serves one of the better churches, may be able to turn over the direct responsibility for the educational work of his church to an assistant pastor, teaching minister, or director of religious education. Many ministers-in-charge will not be able to do this, but will be obliged to rely upon the voluntary unpaid services of a director or superintendent drawn from the membership of the church. In either case, it is of the utmost importance that the minister should understand and appreciate sound standards of religious education and should tender to the director or superintendent, whether professional or volunteer, a full measure of sympathy and cooperation. There are churches where the minister ignores, and some in which he even hinders, the work of religious education. The seminaries can soon make such situations improbable, if not impossible.

(2) The minister-in-charge does more than any other single person or force, to determine policies and inspire public opinion within the congregation which he serves. He has been called to be the leader of that congregation in spiritual things, both of worship and service. If he fulfills his leadership, it is of essential importance that he should sufficiently understand and appreciate the principles and methods of religious education to give to it proper place in the church's program, and to keep it before the minds of the church's members, at such times and in such ways as may be wise.

(3) The minister-in-charge bears a larger measure of responsibility, as a rule, than any other person, for the share which his church is willing to assume in cooperative movements among the churches and within the community. In no field of the church's work and service perhaps, is there more need for effective cooperation than in the effort to supply adequate religious education to the children and youth of

America, who are being trained in public schools which almost wholly ignore religion. The minister who knows little about religious education may not only prevent his own church from assuming its share of a necessary cooperative enterprise; he may, by so doing, weaken or prevent the enterprise and retard the religious development of the whole community.

(4) The minister-in-charge, both through the pulpit and through manifold contacts of the pastoral relation, can do more than anyone else to determine the spiritual life of the families in the homes of the parish, and to enlist the intelligent, whole-hearted cooperation of parents with the church school for the religious education of their children.

(5) In the majority of churches, which are unable to employ more than the one minister and can command only the volunteer service of a Sunday school superintendent whose time is much occupied with other concerns, the conception and actual undertaking of any forward movements toward better religious education, depend for the most part, usually, upon the intelligence and initiative of the minister. Where there is no educational vision on the part of the minister, the children are apt to perish.

(6) The minister should be fitted to assume a share, at least, of the work of training the teachers and prospective teachers of the school of his church. In three fields, at least, he presumably knows more than other folk in the parish—the Scriptures of the Old and New Testaments, church history and the doctrines of the Christian faith. Some of the subjects in these fields, certainly, he should teach to those who are in turn to be the teachers of the children of the church. But he is not fitted to teach any of these subjects to the teachers of children, unless he understands and appreciates the aims and standards of religious education.

(7) The minister should conceive his own work, as preacher, pastor, and leader of the moral and religious life of his people, in educational terms. Here we strike upon bedrock. This is the most fundamental of all reasons for the training of ministers in the principles of religious education. The whole of the life and work of the Christian church is in a real and vital sense an educational enterprise. The primary interest and ultimate concern of the church is with persons. It seeks to bring persons into fellowship with God through Christ, to expose them to the influence of his Spirit, to teach them to know and help them to do his will, and so to promote their moral and spiritual growth. Its purpose is thus educational, in the deepest

and truest sense of the term. There is no proper antithesis between evangelistic and educational ways of conceiving the function of the Christian church. Not evangelism *or* education, is the alternative; the purpose and work of the church is that of evangelism *through* the moral and religious education of all, old and young, who come within the range of its influence. The church should be, in the best sense of the term, an educational institution; the minister, a teacher of the people.

Must Conceive Work in Educational Terms

The minister must be trained in the theological seminary, therefore, to conceive his work as a whole in educational terms and to set it in right relation to other factors of human life which operate to mold public opinion and to shape the growth and education of the souls of men. He must know how to test and evaluate the various items of the program and life of his church, in the light of the church's ultimate educational purpose. Is his preaching, for example, a disconnected string of oratorical efforts upon passing topics of the day, or such as saves folk from their sins and builds them up in faith and in the knowledge and love of God? Do people come to his church to learn, to serve and to grow, or to be coddled in spirit and confirmed in their prejudices? Is the evangelism which he promotes of the spasmodic, crowd-psychology type, or constant, sustained and constructive? Does his church simply give to missions, or is it interested to extend its fellowship, in intelligent and sympathetic fashion, to its brethern in foreign lands? Does its philanthropy involve charity or fellowship? Is its social service institutional only or personal? These and their like are educational questions. The minister will know how to put and answer them, only in the light of his understanding of the fundamental principles and problems of religious education.[1]

These, briefly stated, are considerations which render it imperative that the theological seminary of today should maintain a department of religious education, for the training of men who are to go out into the preaching ministry and pastoral service. In the Divinity School with which I am connected, the courses in religious education are elective for these men; yet practically all who graduate in what we call the Pastoral Service group, have taken two fundamental courses

[1] I have in this section made use of certain sentences from the chapter on "The Sphere and Scope of the Church's Teaching Work" which I have contributed to the forthcoming Report of the Committee on the War and the Religious Outlook, to be entitled "The Teaching Work of the Church in the Light of the Present Situation."

in this field: one on Theory and Religious Education and one on Organization of Religious Education in the Local Church. Many take one or more courses, besides these, in Psychology of Religion, Psychology of Childhood, Psychology of Adolescence, Methods of Religious Education, Materials of Religious Education, History of Religious Education, Educational Psychology, Educational Aspects of Worship, etc.

Second, I believe that the theological seminaries should undertake, through their departments of religious education, to train men for professional employment as religious educators, in the teaching ministry of the churches; and that this professional training can be better given by such departments in theological seminaries which are in close touch with a good university, as most seminaries now are, than by university or college departments of religious education. Reasons for this conviction are:

(1) This is professional training, and should be given in a professional school of graduate rank—that is, a professional school which requires a college degree or its equivalent as an entrance condition. Increasingly, the term "teaching minister" will come to be used for the best prepared of those men who undertake the direction and supervision of the educational work of local churches. The teaching minister should be no less well prepared for his work than the preaching minister and pastor is prepared for his work. College departments of religious education and training schools of college grade are to be encouraged; and they can do much to prepare the rank and file of teachers for both professional and volunteer service. Departments of religious education in the graduate schools of universities can and should train research men and scholars in this field. But neither of these types of institution can train the teaching minister of a church, the man fitted to become director of religious education in a church which sees the full measure of its educational opportunity and responsibility and desires therefore to employ two ministers, one to preach and one to teach. That can best be done by a theological seminary which has broadened its curriculum to give such training. In our own Divinity School, for example, all of the courses in religious education which were named above as electives for the men in the Pastoral Service group, are required of men who graduate in the Religious Education group.

Must Know What to Teach

(2) But, someone may answer, all of these courses in religious education can be given by a college or university department. True;

but we reply that the men in training for the teaching ministry of the churches need other courses than these, courses which are only given, as a rule, in theological seminaries. It is a justified criticism of much of our work in religious education that it concerns itself so exclusively with methods—*how* to teach—that it sometimes seems in danger of forgetting that it is necessary to know thoroughly *what* to teach. The director of religious education who is qualified to be the teaching minister of the church which he serves must be as well trained in the Old and New Testaments, from the standpoints alike of history, literature and theology, in church history, in Christian doctrine, and in the principles of Christian worship and Christian service, as the preaching minister and pastor. Such training can only be secured, as matters now are, in theological seminaries. And it is difficult to see how the matter can ever be much different, in view of the fact that colleges must give courses of college grade, and that the graduate school of a university is not interested in professional training, but in research and in the making of scholars. For courses in these fields that are both graduate in grade and professional in aim and spirit, we must look to the theological seminary.

(3) Finally, it means much for the future of the church that the men who are entering its pastoral service and those who are entering its teaching service should be trained in one and the same school, and take, in some lines, the same courses. It will help each to understand and appreciate the other's work. It will help the preacher and pastor to make his work more genuinely educational, and the director of religious education to be a real evangelist. And in those churches where the two men are called to work together, it will render easier their sympathetic cooperation.

Prerequisite Courses Basic to the Seminary Curriculum in Religious Education

J. E. Bentley

Professor of Religious Education, Iliff School of Theology, Denver, Colorado.

MINISTERS are educators in religion and must know the function purpose and objectives of religion in interpreting ethical values. Social science has asserted the demand for a sane and efficient democracy in which must be fused the professional temper and the devoted spirit.

A scientific knowledge of both content and method is being demanded of every profession and the day is at hand when vocational training is in increasing demand of the seminary graduate. This obviously points to a reorganization of the curriculum of the theological seminary.

It is a common custom for the schools to blame the preceding stage for any apparent failures based on lack of knowledge, when in fact the schoolmen are not at fault but the system. Men are entering law, medical and kindred courses having had pre-legal and pre-medical training. It is equally important that the minister should have pre-divinity training. Truly we have our traditional and time honored B. A. degree as a prerequisite to the much coveted B. D. degree in our standard institutions. Vocational tests will prepare the college student for his work in divinity as along other chosen lines.

The divinity degree is a professional distinction, akin to medicine, law and smilar studies. Its courses, many of which are cultural, must be supplemented by professional studies that will fit the student for a well balanced vocational career. It is to be regretted that many of our theological schools offer a curriculum remote from reality, still insisting that books must be known before people. This is an abuse of the domestic spirit of the times, when social groupings in their biological and psychological significance must be known in order to effect the salvation of men.

Democracy means that no man has a right to be master of any man but himself. If a man controls another man it is because the other man is weaker and must needs rely on the stronger. Moreover, moral factors are indispensable to the welfare of a democracy in order to develop mind and conduct. As these gain in control, democracy springs spontaneously, for a democracy of unintelligent, unmoral citizens is impossible. Democracy then needs religion or it cannot survive. It is of no avail whether the theological student be prospective pastor or priest; it does not matter whether he be a confirmed high or low churchman, Catholic or Protestant, for in the final analysis it is the attitude that counts. If this attitude touches life, ceremonies or lack of ceremonies matter not, for strength or weakness are, not manifested in the churchman's creed or the evangelical's prayer, but in the temper of life and conduct. Do the seminaries adequately prepare men for this outstanding task? To deny this would be folly, to doubt might be wise.

Can We Train Ministers in College?

Could ministers be just as well trained in the college and thus avoid the expense of time and energy expended in the seminary? There are those who would answer this in the affirmative. We must reply that if the seminary remains a sanctum sanctorum of ancient disciplines, then it is merely cumbering the ground at a time when the workmen of like are demanding fruitage from every vine. Fortunately there are new signs resulting in the reorganisation of the seminary curriculum.

The theological seminary is in a period of transition. Witness the adoption of new professional courses in the modern school, with its emphasis on training, clinic, laboratory, viz., religious education, with its emphasis on method, the church and the social order; missions; rural church. Yet some of our seminaries, and regretably those of long standing, have not wholly modernised in this respect. Some of our time honored institutions have no department of religious education, or they combine it with a more or less unrelated department. In the judgment of the writer religious education must stand on its own feet and be clothed in its own garments, otherwise this vocational emphasis must pass either to the college or separate schools of religious pedagogy affiliated with theological seminaries. I am not here contending that separate schools should not exist for the training of directors of religious education, social workers and the like, but I am pleading that the average minister shall have the opportunity of being trained in religious education, just as he is trained in practical theology, inasmuch as the minister has now a wider function than merely preaching and pastoral oversight of the parish. He has a distinct obligation to the religious educational demands of his schools and should be trained in this aspect of his work also. If this is not done he may become a liability rather than an asset to the extended work of the modern church.

The theological curriculum throughout may legitimately demand prerequisite courses to its disciplines, e. g., languages basic to biblical interpretation. I do not see why church history should not be given in the college as a prelude to doctrine and systematic theology. Our concern here is, however, with religious education. The professor of religious education must know the fields of biology, psychology and sociology and have also philosophic insight. It is equally true therefore that the student in religious education shall have read along these sciences before entering the seminary department of religious education.

In an increasing sense the minister is a teacher, a teacher of teachers within the church school, whose sole objective is to lead the children into righteous living. Suppose the seminary graduate, who is a genius in Greek syntax and a master of Semitics and ignorant of the theory and practice of religious education, be called to a church with a well developed educational program, can you imagine a greater professional calamity? A modern theological seminary with a department of religious education then has the right to ask concerning the student's preparation in sciences basic to the department, viz., psychology and education, biology, sociology. A brief summary of requirements of the re-organised Theological Seminary curriculum may be considered from the following:

1. Traditional disciplines that have been age-long required, must be proportionately reduced to meet the specific demands dictated by the case in point.
2. Newer disciplines, such as religious education, Christian Sociology, Missions, must take their places with Old and New Testament studies, and be equally recognised.
3. The group elective system, in the demands of the diversified service must be met by definite professional training for specific emphases under major instructors, who in terms become "faculty advisors."
4. The specialisation will include clinical and laboratory facilities and learning through self-interested professional activity, research and experimentation, with its evaluation and tabulation of results in survey, charts, graphs, etc.

Basic Causes for Religious Education

For religious education we shall therefore require that the student have had basic courses in 1. General psychology, with a knowledge of biology and the methods of scientific experimentation. 2. Genetic psychology, with its meaning and emphasis on childhood and adolescence. 3. The theory and history of education. 4. Introductory courses in sociology and the philosophy of human conduct, both of which, make their contribution to the psychological principles of moral and religious education. If religious education cannot command these prerequisites there is a danger that the department will be reduced to college grade. With this piece of educational machinery the department can do work on par with advanced studies in standard institutions.

Much would be gained by this scientific preparation and nothing would be lost for the study of psychology is indispensable to a knowl-

edge of human behavior and is just as sacred as the devotional reading of Psalms or Johannine literature, for every individual with whom the minister deals, has a biological, social and racial history fundamental to the understanding of human nature.

Religious education then looks to psychology, pedagogy and sociology for its method and to the Bible and life for its content.

The Curriculum of Religious Education in the College

Norman E. Richardson

IN THE year 1866, John H. Vincent accepted an invitation to attend a Sunday school institute in Evanston, Ill. The committee on arrangements was composed of representatives of Northwestern University, Garrett Biblical Institute, Northwestern Female College, and the M. E. Sunday school of Evanston. Immediately following this institute Mr. Vincent delivered a lecture on the subject "The Divine Origin of Scripture" which lecture given in the Female College celebrated the inauguration of what was called the Sunday school normal department. About sixty young ladies registered for work under the leadership of Professor Bugbee, president of the college.*

In commenting upon this historic occasion, Mr. Vincent stated, (Sunday School Journal, November 1866) "The institute at Evanston was the first of its kind ever held. The suspension of exercises in the university, college, and institute, the presence of students and their professors, the inauguration of a regular Sunday school teachers' normal course in the Female College, all these features mark a new era in the great Sunday school work. The standard is being elevated. The energy and talent of the church are concentrating upon a mighty appliance. The coming men and women are preparing to give it an intelligent and hearty support. Let us take courage and go forward. The whole church must be identified with the Sunday school; and as the educational department of the church, let it command our best talent and our united efforts." Forty-six years elapsed, however, before Garrett Biblical Institute installed a chair of religious education and more than half a century, before Northwestern University, including the Female College, took similar action.

The vision of Bishop Vincent and of President Bugbee is finally being realized, however, on an extensive scale. In the academic year

*See Brown, a History of Religious Education in Modern Times, Chap. IX.

1919-20, there was a total of 748 semester hours of Bible offered in the 42 colleges (including two seminaries) for white students in a single denomination (M. E.). During the same year, there was offered in these same colleges 810 semester hours in education; 554 in psychology; 143 in philosophy of religion; and 154 in religious education. During the succeeding 18 months, nine new institutions within this single denomination began to offer courses in religious education—the total number of semester hours being 375 instead of 154. In December, 1921, there were 1052 students registered in these courses and a total of 4270 students enrolled in Bible and religious education.

Religious education now faces a very practical problem of making a place for itself among the accredited departments in our American colleges. The success of the movement depends in no small degree upon the successful and early solution of this problem. Many church colleges and some state institutions are establishing departments of religious education. But the men and women who have been appointed to give instruction in them almost without exception face critical local situations. The "casualties" during the past year have been numerous. Some of the most acute of these difficulties and embarrassments center in the curriculum.

When a professor is asked to teach history, science, literature, or philosophy, it is relatively easy for him to find six or sixteen accredited textbooks which have been prepared to meet his need. His problem is one of appraising available texts. Generations of experience, of experimentation, of practice in teaching his particular subject are reflected in these volumes. He cannot go far astray. In many instances he selects the text with which, as a student, he had come to be intelligently familiar. He chooses the books to be used in collateral reading from a similarly large list. A special technique for teaching in his particular field has been developed. His colleagues have all studied his subject more or less in their own college training. They have no apprehensions concerning the existence of an adequate and accredited body of material to serve the requirements of academic procedure. Probably he has been called to carry on the work of a department that had been established before he was born. He is welcomed at once as "one of the regular fellows." One of his greatest embarrassments is the necessity of familiarizing himself with the wealth of new literature available in his particular field.

Available Text Books Not Numerous

But when a professor is called upon to inaugurate a department of religious education, he has relatively few precedents to guide him in the selection and organization of his courses. The available texts that can be used are few. He faces the temptation of using books prepared for promotional purposes or intended to meet the needs of denominational teachers—training propaganda. His subject is one that in some major aspects, does not easily lend itself to scientific procedure as interpreted by those who work in the field of natural science. He must depend very largely upon the literature that has been created in the general field of education—a subject still under suspicion by academicians of the old school. When he turns to the psychology of religion for other material, again he faces the embarrassment of widely conflicting theories, standards, and technique. In the development of his courses, he must be absolutely true to a theory of ultimate reality and ultimate values which quickens and nourishes a living faith in God and in the supremacy of moral idealism. His maintenance of such a philosophical background may or may not be in harmony with the position taken by his colleagues of the department of philosophy. Furthermore, he must be thoroughly familiar with the application of the principles of the historical and literary criticism of the Bible and to all other curriculum materials, though the organization of his department may be such as to prevent his giving any strictly biblical courses.

By no means the least of his practical difficulties arises from the fact that the students who enroll in his courses are possessed of strong service motives. They have a practical or a professional interest that cannot and should not be ignored. They do not elect these courses merely because of the cultural and disciplinary values which they contain. Supervised field or laboratory work is an essential part of the curriculum of this department. But how can such work be carried on successfully without his laying himself open to the charge of stressing professional rather than purely academic values? And how can he develop a system of laboratories, knowing as he does, that practice work must not be confined to the hopelessly limited program of the Sunday school? And how easy it is for his colleagues whose laboratories are located in the corner basement room of the science building to misunderstand the publicity aspect of his experiments in community or week-day programs of religious education! His field work must be done in the open where his failures as well as his successes are known to all.

There is particular need that the curriculum of religious education in the colleges be sharply defined and delimited. The popular use of the terms including as it does missionary education, Bible, genetic psychology, history of education, social service, moral education, church history, civics and ethics, is a constant source of embarrassment. Very close correlation between the curriculum of this department and of other departments at such points as the religious motive in English literature, the literary and historical study of the Bible, philosophy and psychology of religion, history of education, comparative and historical studies of religions, the expansion of Christianity, the social program of the church, educational and social surveys, educational administration, physical education and recreational leadership, Christian ethics, and principles of education, is imperative. In both materials and methods, the curriculum of religious education is vitally and closely related to other phases of the college curriculum. It was once said of a certain individual who was woefully crude and brutal in making his social contacts that he lacked antennae. One of the primary requisites of a department of religious education is that of academic antennae.

Colonial Colleges Founded on Religion

In view of the fact that religious education was the chief motive in the founding of Harvard (1636), William and Mary (1693), Yale (1711), Kings College (Columbia, 1754) and all other colonial colleges and in view of the fact that the hundreds of denominational colleges are maintained primarily for the purpose of supplying a religious atmosphere for the pursuit of knowledge, and particularly in view of desperate need that the moral and religious life of the nation be brought up onto as high a plane of efficiency as is the commercial, agricultural, and industrial life of the nation, the departments of religious education ought not to be subjected to embarrassment in the organization and administration of their curricula. But, on the other hand, the very importance of these courses should suggest the greatest of care in the selection and organization of the materials for these courses.

The following principles should be observed in the selection, organization, and administration of the curriculum of religious education in the college:

1. Wherever resources will permit, there should be offered an undergraduate major to consist of 24 semester hours and a minor, to consist of not less than 9 semester hours.

2. With the exception of seminars, no courses should be offered

which carry less than three semester hours of credit. One and two hour courses should be avoided.

3. For the purpose of organization of the courses, the subject should be divided into five distinct aspects, as follows:

(1) Principles of religious education (including philosophy, history and introduction to study of religious education).

(2) Psychology of religious education (including genetics of religious experience, childhood and adolescent psychology, psychology of religion, psychology of conduct, religious educational psychology, nature of Christian religious experience).

(3) Materials of religious education (including Bible, curriculum of religious education).

(4) Method in teaching religion (including elementary, secondary, adult method and special method, story-telling, hand or project work, method in teaching missions, recreational and social leadership).

(5) Organization and administration (including national program, supervision of field work).

4. It is the judgment of the writer that in making up the 24 semester hours for an undergraduate major, 18 should be required and should be selected from not less than three of the above five divisions, one of the three being materials of religious education. The remaining six hours may well be elected from these three, or from the other two divisions. The following distribution of hours is suggested.

(1) Principles .....6 hours
(2) Psychology .....6 hours
(3) Materials (including Bible).....6 hours
(4) Method .....3 hours
(5) Organization and Administration.....3 hours

An ideal undergraduate major might be constituted as follows:

Introduction to the study of religious education...3 hours
Bible (N. T. 3 hours, O. T. 3 hours).....6 hours
History of religious education.....3 hours
Genetics of religious experience (childhood 3 hours, Adol. 3 hours) .....6 hours
Method in teaching religion.....3 hours
Organization and administration.....3 hours

Such a course presupposes that the student has had an introductory course in psychology based upon dynamic or synthetic theory of mind

5. Courses in method, both general and special, as far as possible should have correlated with them both observation and practice work supervised by the professor having charge of the classroom work.

6. This correlated and supervised field work should be conducted in accordance with the following principles:

(1) All field work should be vital and constructive from the standpoint of the local school in which it is done. It is not merely practice work for inexperienced students. It must be an integral part of the program of the local school.

(2) Such field work should be done in typical situations. As far as possible these situations should reveal the actual conditions under which ordinary programs of religious education are carried out.

(3) If possible this supervised practice work should be so concentrated as to constitute a demonstration center where all phases of a comprehensive and successful program can be observed.

(4) Supervised observation should precede supervised practice work.

7. Experience has revealed the fact that it is relatively easy for undergraduate students who specialize in religious education to acquire a formal mastery of technique and to develop a professionalized attitude without being mastered by a motive of self-sacrificing service and of downright loyalty to the cause of religious education. If the curriculum leaves a student either unwilling or unfit to work intelligently and constructively except under perfectly ideal conditions, it is fundamentally defective. To awaken a spirit of vicariousness, of resourcefulness born of a passion for service is as important as to impart useful information or to help in the acquiring of a mastery of the technique of teaching.

If half tones of speakers at conventions are made of uniform size and screen better results will be obtained on convention posters and printed matter. See on page 467 suggested specifications for cuts.

Standards of Requirements for Directors of Religious Education in the Local Church

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THOSE who are in close contact with the work of director in the local church can appreciate how great are its demands. The contacts are so personal, the influence so immediately effective in the lives of the pupils, that one feels the director should be all-wise. When the formal religious education of the children, youth and adults of a community is in one's charge it means, practically, that the future of the local church and community is in one's hands. The opportunity and responsibility is tremendous. One cries out "Who is sufficient for these things?"

It is quite evident that the very best educational theory and practice should be employed in religious education where the issues are more important than in any other field; that the individual pupil should be known and understood even more thoroughly than in any other work; that the whole content of the materials available should be thoroughly mastered so that only the best should be used for each group; that the principles of economics and sociology should be so understood that the finest skill should be manifested in dealing with human situations; that one should so grasp the inwardness of the life and teaching of Jesus that at no period in the developing life should anything be taught that would lead astray or that anything should be omitted that would promote the fullest life of fellowship with God. With these things in mind every director would say that the first principle is this: the director should have the best preparation that is possible for him to secure. And when one speaks of directors he, of course, thinks of women as well as of men for here is one of the finest professional opportunities open to women anywhere.

The Professional Training

First, consider the professional training. It is unthinkable that any church would employ a director or any person undertake such a position who has not had thorough training in the actual work to be done; in other words, strictly professional training at some first class school. Unfortunately, while this is accepted in medicine, engineering

and every other professional vocation it has not yet been adopted by the church and church people in this more significant, critical and far-reaching enterprise. Distinctly professional training should require two full years as a minimum—preferably three years. The course, comprising both theory and practice, would naturally include as much of the following as is possible in this time.

The Bible. The aim would be to appreciate it; to study it historically and scientifically; to discover its teaching value for various grades; and to get a first hand knowledge of the life and teaching of Jesus and consequently of the religion to be taught. Here is included the study of the Christian religion and the history of Christianity.

The principles of religious education and of teaching. Not only should the current theories of the science of education and of the art of teaching be known but also the history and development of both. Story-telling and the guidance of play and recreation are important in all education. Since religious education deals with persons in their relation to God, and in social situations and that brotherhood is the relationship it teaches, these courses on principles will necessarily include, not as something added but as an integral part, both worship, social service and missions. These are but names for the Christian attitude to God and to people near at hand and afar off. Obviously the director must know the available courses or materials of religious education and be able to evaluate them, judging critically and so being able to select the best. This is a large field as his survey must include not only materials for the Sunday school but also for the week-day schools of religious education, missions study, social service, and the programs for the midweek meeting of the various age groups. Little can be accomplished without organization, and little can be done with too multiple and complex organization. Religious education no longer thinks of this in terms of the church school or of any organization or organizations. It thinks in terms of the community and of the natural groups, particularly age groups, within it. Simplification and unification is clearly one of the present needs, and this entails a thorough grasp of the underlying principles and of the local situation. This survey gives the best idea of the local situation so its technique should be understood.

Psychology. It is necessary to know all one can about the way persons grow and develop and how the mind works using the term mind in its inclusive sense. Then this knowledge should be applied to the work in hand. There should therefore be studies in genetic and educational psychology, and the psychology of religion. In addition

the director ought to be familiar with the studies in the care of the backward, atypical and deficient; and in mental measurements.

Economics and Sociology. The director will be much better able to interpret and handle situations if he understands the principles of economics and sociology, the methods of family case work and knows about the various agencies and institutions engaged in social service and community betterment, with which he should cooperate and not compete. Intelligent team work would reduce duplication of effort, overlapping, and neglect of needy fields; besides bringing a more cordial relationship between social and religious organizations to the distinct benefit of both.

One cannot be master in all these four great fields. The director ought to know the first two very thoroughly and be familiar with and at home in the others.

The Academic Preparation

The best academic preparation for the professional training suggested above is a full arts or science and theological course. Indeed most of the graduate students at our school—and this is doubtless the case with all similar institutions—are brilliant young preachers who have had several years' experience in the ministry, know the work from that point of view, feel the inadequacy of merely a preaching program and are determined to see that a program of religious education is put on in their church. But this is too much to set up as a standard at this time.

There is no doubt, however, that a full college course is a necessary preparation. By taking psychology and courses in education the college course will prepare more distinctly for the professional course.

A good normal school course and a few years' teaching makes a very satisfactory preparation where candidates with the college course cannot be found. The fuller professional training and the sympathetic, first hand contact with children and youth gives something which compensates to considerable extent for what is missed by failure to have a college course.

At the present time, however, while the college course ought to be kept as the standard, it is impossible to meet the demand for trained workers if this is rigidly adhered to. In the meantime it is necessary to accept students of the right personality who have had only the normal or even high school training. It is an open secret that these, for various reasons that need not be gone into here, do some of the finest work accomplished by any workers in religion. While holding

up certain academic standards rather rigidly it should be frankly recognized that academic training and education are not synonymous terms and that a college course does not always insure that conscientious devotion to duty and to hard study and thinking that are so essential to success in this as in other fields.

The chief weakness of the director who has not had an adequate preparation is that he is apt to come sooner to the end of his resources. He does magnificent work for a few years, brings his school up to a certain point, but can go no farther. This difficulty can be met in large part by having the student take a longer course in the professional school before going into the work and then after directing for a few years returning for one or two years more.

Indeed it should be possible for all engaged in educational and religious work to spend some time at college every few years. The Sabbatical year, with salary, should be guaranteed toall who preach, direct, and teach.

Religious Education in Relation to College Departments

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ON the proper relation which college departments should sustain to each other there are plenty of *a priori* theories and idealized systems of mutual helpfulness, at the same time in actual practise they all go their several ways very much as if the other departments did not exist.

This is unavoidable in a material curriculum. Each course has its own area of ground to cover and its set mass of information to discover to the student, and there is little time or inclination either in teacher or pupil to meddle with other departments. Outside the material to be taught and the conflicts of the time schedule it is not usual to recognize any very important relations between departments. But the usual is not necessarily final.

The first form which the question takes would be this. What is there in a college on which to base a relatedness between a department of religious education and other departments?

One possibility occurs in the broken-down religious traditions of the colleges. It is remembered that they were founded as Christian colleges and,

"You may break, you may shatter the vase as you will,
The scent of the roses will cling to it still."

But in too many colleges the Christian tradition is as hard to recognize as the scent of the roses in the potsherds of the ash-heap. To the old pioneers of Christian education religious education in our sense was an unknown concept. To the modern religious educationist with his problem-project methods, and his I. Q.'s, the evangel of Mary Lyon and Mark Hopkins and Charles G. Finney is likewise an unknown concept. The old Christian tradition of the colleges will have to be reconstrued and redirected if not resurrected before it can become available for the present purpose. It will need another Ezekiel to prophecy over the dry bones, and say, "Come from the four winds, O breath, and breathe upon these slain, that they may live." There are some who hope that the day of miracles is not wholly past, and that even this consummation is worth praying for and working toward. It can not be doubted that a reconstructed Christian tradition made regnant in the life of the colleges would become a true solvent of the problem of religious education, and would lead all the departments to find and gladly fill their places in a religious education program in college.

There is another basis of relatedness of departments which is very concretely present on every college campus. It is the unitary personality of a student. Although the student himself may not understand it very well he is there present for the purpose of getting that whole unitary personality trained up and toned up and tuned up to an all-round high state of social efficiency. It is not an additive process, nor merely a growth process. Division of labor between departments in a college is only relative and partial. The main manifold task belongs to all and to each. That task is to promote a human development which is as many-sided as a human soul. One does it through history; another uses philosophy as his main instrument to do the same thing; another uses the Bible, and another literature. The sameness of the common task is of far more significance than the differences of the instruments used.

Concept of Christian Education

Another basis of relatedness in college departments is to be found in the objective of Christian education which ought to be well understood and magnified in all such institutions, but which is not even ideally defined in many college minds. For this reason it seems necessary to take time to define the concept of Christian education, as dis-

tinguished on the one hand from religious education, and on the other hand, from a general or technical education which has no idea or intention of being Christian or non-Christian.

A Christian education is not different from any other education in its letters, its science, or its arts. It is not different in the distribution of most of its major and minor subjects, nor in its specialized technical aspects. But it should be different in several very important respects. They are not novelties pleading for place in college curricula. They are the most honored and ancient factors in the college education of the past demanding still to be respected and fostered, for the tendency is of late to let them be crowded out by so-called practical considerations. This is but an effort to analyze and name the distinguishing marks of that type of training and culture which has a right to be called Christian. Three of them will be sufficient for the present purpose.

First, a Christian education furnishes to youth an adequate philosophy of life and of the world. Every one has a philosophy as every one has a language; it is only a question of better or worse. We take great pains to correct the language, and very little to correct the philosophy, which is by far the more important of the two. Probably not one-fifth of the students in colleges ever study philosophy, and but few of those ever connect their study with their own life in any vital way. The inevitable consequence is a house built upon the sand, and a tragedy sooner or later. Between the utter neglect of philosophy by most students, and the mechanistic philosophy given to many of those who do study the subject, the Christian character of the college world has a hard time to withstand the storms which are now beating on their house.

Second, a Christian education equips youth with a vocational motive worthy to be called Christian. The tragedy of much of our American life is that it has no vision of a dominant motive for the whole work of life higher than the savage or the animal. So many have caught that vision, and the means of imparting it are so many, that it seems pitiful that college life roars on year after year with no more effective pedagogy of Christian motives and ideals than we now have.

Third, an education that is truly Christian provides for a cultivation of an appreciation of spiritual values. It takes the child of nature with his uncultivated desires and wild emotional life, and subjects him to a process of refining and culture, which enables him

rationally to reconstruct his scale of values and control his desires and redirect his instincts into the pursuit of real and abiding values.

Unite Effort of All Departments

When an institution and all the people in it conceive the main objective of that institution to lie in those directions, the insulation will melt away from the departments permitting each to pour all the power it can generate in one united current of transforming energy into the soul of youth.

Is it not conceivable that college departments generally under the influence of modern psychology can recognize the unity of the student's personality, and the commanding objective of Christian character, to an extent which shall enable them to reconstrue and reinstate the ancient tradition of Christian education?

Until something like this is accomplished at least for the students who are in the department of religious education it is hopeless for that department to accomplish anything for them really worth while. Religious education courses elected by persons whose religious knowledge and experience is of the conventional and formal type can never hope to be more than a threshing of chaff. Every student needs as a foundation course in addition to the psychology, pedagogy and sociology a serious and comprehensive instruction in the Christian religion as it is being interpreted in the books of the day by such modern-minded men as H. C. King, R. L. Swain, C. A. Ellwood, W. H. P. Faunce, and H. F. Rall. Until such a course has been actually tried one can hardly appreciate the force with which it grips the imagination and transforms the ideals of ordinary students. It is through such material that the best correlations may be had with work in Bible, philosophy, sociology, history and literature. But this can not happen until a student has had time to live himself into the new religious material and feel the pressure of its problems. It is in answer to his newly felt need that he takes up with avidity the pertinent material in other fields.

The fundamental need of such a grounding in the Christian religion itself before special subjects in religious education can be handled, makes it desirable that new college departments should be organized, developed, and named, not as a department of religious education, but as a department of religion. The broader term is needed not only to give the subject its proper rank along side of history, mathematics and philosophy, but also to place it in its right light and proportions before the imagination of the student and the public.

When a department of religion is broadly organized and equipped it will not only offer instruction in the Christian religion and in all the subjects in religious education, but also in the Bible. Incidental use of the Bible will be made in the departments of literature, history, and language, but whole courses in the Bible can not be justified except as studies in religion. Instruction in the Bible is therefore in the department of religion and is supervised by the head of the department of religion so as to contribute to the results and support the plans of that department.

Of course a knowledge of the Bible is necessary for the Hebrew background of Christianity, for the faith and ideas of the prophets, for the Hebrew poetry and wisdom, for the Bible personages and incidents, for the story and teaching of Jesus and the founding of the Christian church. But most of this is primary and secondary work and not college work. In the present low state of knowledge of this kind it may be justified to offer courses of this character in college, but only as a temporary and undesirable make-shift. Mere knowledge of the Bible for its own sake, like any other knowledge, is not worth much. The real ends sought must justify themselves from the viewpoint of life's values, and then the Bible becomes available as a means to those ends.

After the informational content of the Bible referred to just now, it should fall to the college to teach the character, interpretation, and use of the Bible. Its character as a historical product gives it vastly increased value in the student mind. Its interpretation, as an expression of the historical religious life of a particular people rather than as a law book for us, establishes confidence and respect in the modern mind. Its use to us as a means of revealing to us the nature of our own needs and as a guide to the satisfying of those needs makes it grow more precious with increasing experience; and without such experience the esteem for it is sure to be more or less artificial.

The head of the department of religious education is likely to sense the futility of ordinary informational courses in the Bible on the assumption that it is a thing by itself. He will endeavor rather to plan courses with a view to having them function in modifying the conduct and ideals of life. Only such courses can become contributory to college work in religious education, and only such courses can justify their place in a college curriculum.

It may be added that such a relation with the work in religion can give a meaning and value to the courses in Bible, whereas given independently it is very hard to keep them from becoming perfunctory

and formal. Religion furnishes the true and needed motivation for the Bible work, and any study which is lacking in such motivation is sure to become irksome, unless in the hands of an extraordinary teacher some special motivation is provided.

The department of philosophy is distinct and must remain so, but the work which it does in a college is of first class importance to the department of religion. The most deplorable poverty in America today is the utter lack of a philosophy of life. It is a needless lack, but a very real one. There is at present no adequate equipment for a remedy. However, if the Christian religion can win its proper place in the life and the curriculum of the colleges, the lack of philosophy will become obvious, and it will then be possible to remedy the defect.

Viewpoints of College Students

Certain viewpoints ought to be well established in the thinking of every student in a modern college. A few of those viewpoints may be indicated by familiar phrases, most of which will carry their own meaning if only named. They are such as, An Open World, instead of the discarded closed-world conception; the vital versus the mechanical philosophy of nature; the purposive versus the extreme behaviorist interpretation of mind; a progressive versus a static social and ethical ideal; a religion of action and service versus a religion of acquisitions.

These are mostly matters of fundamental philosophy and it belongs to the department of philosophy to furnish students with these personal viewpoints. The department of religion desires all its members to have them, and will send them to the department of philosophy to get them, if local conditions do not render that policy absurd.

In return for this service the department of religion with its spiritual idealism can furnish a motivation for the study of philosophy which will carry its students far in that pursuit. Wherever there is a pervasive Christian ideal in the student body there is a possibility of a strong department of philosophy. Where that ideal is lacking philosophy is likely to be at a discount. With a cordial sympathy and harmonious teaching the two departments will be very close and mutually helpful to each other, and either without the other will be weakened.

If it falls to one department to furnish students with a philosophy of life, it is the privilege of several departments to interpret the values of life to him so that he may be able to distinguish the better from the worse, and to appreciate more and more the higher and abiding values. It is the prerogative of literature and art to interpret and

glorify those values. For that service a department of religion must depend largely on other departments.

The real purpose of history may be stated as revealing the permanent and universal in human life through concrete and particular instances and events. It is that universal and real which both religion and philosophy searches out and builds upon. If a youth finds problems in his religion, history can furnish him with instances throwing light upon his problem, or upon the universals which underlie his problems. Religion can formulate his problems and send him to history for the information which he needs to solve them. Here again religion motivates the work of another department. Enriched from the cases which history has given the student, he returns to religious education able to bring forth out of his store-house things new and old, and make them function in modifying the conduct of life.

Unless all the departments of a Christian college get the viewpoint of Christian education and endeavor actively to contribute to it, no single department new or old can hope to furnish the men and women which this generation is so sorely needing for lay and professional leadership in the local communities to inaugurate and carry out with confidence grounded in knowledge the program of religious education.

Correlation of Departments of Education and Religious Education in Colleges and Universities

A. Duncan Yocum

CORRELATION between different educational institutions or systems is possible in at least three distinct senses:

1. A common dependence upon identical prerequisites or accompaniments;

2. The existence of common objectives, materials and methods; and

3. Reciprocal contribution, wherever possible, to objectives that are not common.

Correlation Through Identical Prerequisites or Accompaniments

In so far as consideration of departments of education and of religious education is limited to those which are departments of grad-

uate schools, correlation in prerequisites in the sense of the common requirement of a reading knowledge of French and German, has long been an accomplished fact. But graduate schools in general have been slow in adapting prerequisites to the peculiar and obvious needs of the particular form of research undertaken by students; and religious education is a particular form of research. It would be far better for departments of education in general, if they specified not merely the number of units in psychology, sociology and other subjects which they will accept as prerequisites, but the definite things to be attained through psychology, sociology and other subjects. Doubtless the gradual differentiation between academic and professional graduate work will compel such specification. Meanwhile it is a common concern of departments of education and of religious education, in place of passively accepting the courses in psychology, sociology and other prerequisite subjects planned by and for psychological, sociological and other specialists:

1. To determine through analysis, research and experimentation, what phases of psychology, sociology and other prerequisites shall be required as common prerequisites or accompaniments to gradute work in education and religious education,—on the ground that specified details taught by specified methods are essential to the attainment of educational objectives dependent upon other subjects. Prominent among such objectives are: the biological viewpoint; the genetic attitude of mind; a realization of the need for the adaptation of instruction to individuals, types of individuals and various groups of individuals, and to successive periods of development; a realization of the limits to adaptation found in the necessary adjustment of all individuals to irreducible minimums essential to either continued educational development or to social demands and needs; sufficient knowledge of the educationally significant characteristics and practice in methods of determining the characteristics, of individuals, groups and periods of development; sufficient knowledge of all important human surroundings or environments to adjust educational objectives to them; a realization of the educational consequences of a change in environment made by individuals or groups, and of educationally significant changes affecting all groups in particular social environments and historical periods; sufficient knowledge of the educationally significant characteristics and of methods of determining such characteristics, for changes in environments and their effect on individuals and groups; such vocabulary of psychology, sociology and other subjects, as names and recalls experiences which have educational use and suggestiveness;

the certain possession and practice in the use of the few most suggestive psychological and sociological associations for general ideas; permanent locations and frequently recurring situations and other experiences, having psychological or sociological suggestiveness and educational significance; and finally, in place of more scientific detail than is essential to these objectives,—the building up of conditions favorable to the general application of psychological and sociological details, in the face of obstacles to their identification or application in new fields and types of application helpful to education. It is high time that educational experts should determine for themselves objectives such as these, and whether or not personal laboratory experience with corpora quadrigemina, reaction time, blind spot and least sensible discrimination, is essential to the objectives they select; whether or not, physiological psychology or psychophysics as systematic wholes are essential prerequisites or accompaniments to expert educational investigations; and, if not, just what psychological material and methods of study, are essential.

The teaching of sociology and politics in contrast with that of psychology, is already so highly selective, that if educational objectives are agreed upon, little difficulty will be experienced in having courses offered which are definitely and exclusively contributory to education. Departments of education and of religious education should also jointly determine, whether such selective teaching of psychology as is here suggested, will not include all the biology and physiology needed as prerequisite or parallel to graduate work in education; or, if not, just what biological and physicological material and methods must be added.

While it may well be left to particular departments and institutions to determine whether all these courses shall be required as prerequisites or as accompaniments, their requirement as accompaniments is made easy by the present tendency in graduate schools toward the abolition of minors which now and then may be under the control of departments out of sympathy with the aims sought through the major, and the substitution of a dominating major given the power to determine all the courses required for a higher degree. On the other hand, it may be found possible to include all the psychology and sociology needed as a general foundation for graduate work in education, in five or six one unit undergraduate courses: general educational psychology; the psychology of the group through child psychology or the psychology of adolescence, etc.; the psychology of the individual through personal participation in a psychological clinic; and, elemen-

tary sociology, supplemented by participation in social service work, including supervised visits to a variety of homes and home environments.

It will also be important to determine whether all graduate students in education and religious education require French and German as ceremony prerequisites, and whether a common prerequisite course in statistics should not be added.

2. The second phase of cooperation of departments of education and religious education as regards prerequisites, is to determine through analysis both logical and educational, whether departments of religious education have any objectives common to all students, the attainment of which requires as prerequisites or accompaniments psychological or sociological material or methods different from those required by graduate work in education in general. By logical analysis is meant an inclusive assembling of education objectives as related heads and sub-heads, from the standpoint of experience and knowledge. By educational analysis is meant the translation of each item of knowledge or experience thus assembled, into all the forms of conduct control such as impressions, words, multiplied associations, habits and the conditions favorable to their general application; and into all control elements under each control form—of which sensings, realizations, attitudes, standards and motives as control elements under impression, will serve as an example.

Prerequisites or accompaniments to graduate work in religious education are likely to differ from those in graduate work in education in general, less in logical objectives, than in logical objectives educationally analyzed into control elements. For example, the habitual procedures in a clinic, intended to develop the causes of mental backwardness or retardation would be common in psychological and moral or religious clinics. But in addition to the usual things tested for in the psychological clinic, the moral or religious clinic should concern itself with the morally or religiously significant: sensings or feelings so customary that they are independent of conscious reasons; likes, dislikes and other attitudes, and whether likes and dislikes are weak, very strong or strong enough; standards such as relative bravery, self-reliance, self-control, self-respect, reliability and honor, justice, generosity, cheerfulness, pleasantness and self-sacrifice; the manysidedness or suggestiveness of moral and religious ideas and experiences as distinct from that of fundamental ideas in general; habits and ways of doing things; and above all—the absence or presence of conditions favorable to the application of moral and religious principles in the face of serious

obstacles. The psychological clinic is not yet even educationally inclusive, in the sense of testing for all such elements of conduct control. If it were, or if an inclusive educational clinic takes its place, the procedure for testing for each control element might be readily enough carried over from a psychological or educational clinic to a religious one, as has already been done with clinical methods now in use. Even here, however, realizations and attitudes must be ensured on the part of the students themselves which are not always gained in psychological clinics. For example, experts giving moral or religious clinic must be made to realize the doubtfulness and unreliability of judgments concerning an individual's essential morality, given by those who are ignorant of his life history and home surroundings. It is perhaps probable that through the pressure of immediate need, the realization of different conditions and aims, and the very absence of accustomed methods, a separate course in clinical psychology and education in a department of religious education may have a greater likelihood of being inclusive and adaptible, than the utilizing of the ordinary clinical work of the department of psychology or education.

In social service work in a department of education or of sociology, also, the realization and attitudes aimed at for the students may be in certain respects different from those aimed at by a department of religion. For example, students in education might gain only the realization that standards of study might have to be adapted to different home environments, while students in religious education would need to realize the difficulties in the way of religion and realization affecting education and religious education may themselves be quite different. General students of education, for example, would note the fact that children were obliged to study in the kitchen, where all the family carried on activities about them, because it was the only lighted or heated room; but might not have their attention called to evidences of anti-religious attitudes on the part of parents.

Every detail of instruction which is apparently a common prerequisite or accompaniment for departments of education and of religious education, should be thus studied by a committee on correlation through an analysis of the control elements essential to its control of conduct.

3. As regards prerequisites and accompaniments, the third problem of correlation for departments of education and of religious education, is to determine by analysis, research and experimentation, whether specialized fields of graduate work or professional training in religious education, require prerequisites or accompaniments in psychology, sociology and other sciences, different from those common to general

students in departments of education and religious education, or from those additionally required by general students in religious education alone.

The very fact that such students are specialists tends to emphasize differentiation in accompanying subjects which are essential to the specialization, as distinct from differentiation in prerequisites. With the exception of specialists in the psychology of religion and the sociology of religion or Christian service, the specialist in religious education will probably not need prerequisites in psychology, sociology and other sciences, different from those required of graduate students in religious education in general. But it is of extreme importance that many students in religious education should be specialists in the teaching of religion and democracy to particular social groups or in particular environments; and that as specialists they should have psychological and sociological knowledge and experience concerning these particular groups and environments. The objectives, standards, materials and methods used by missionaries, social service workers, teachers of religion to the deaf and dumb, teachers of Italians or Russians, etc., and to those who establish such objectives and standards for teachers and prepare the material and select the methods,—should be adapted to every fundamental peculiarity of group and of environment. Here, courses in the psychology and sociology of each group and environment should be planned to accompany educational specialization. There are two strong reasons why such courses should be accompaniments rather than prerequisites: first, because, unlike common prerequisites alike for all specialists and for graduate work in education in general, they will otherwise lack the continual recurrence and review in connection with everything in general, and in consequence be partly forgotten when they are needed; and second, because if they are taught simultaneously with general education objectives in religious education, the necessary adaptation of the objectives to them will be more fully seen and comprehended, and their retention in relationships which control and modify objectives, more permanently assured.

It is hard to understand, as the church attempts to make religious objectives controlling, its failure to fully adapt them to the easily determined attitudes, circumstances and needs of each great social group and environment. It is especially hard to understand the superficial and false "Americanism" which refuses to translate every variety of teaching material which is to be used with foreign-born Americans in America, into languages in which every form of irreligion and undemocracy is circulated in adapted and convincing form. Still more

serious is the failure to adapt religious training to the "after-forties" or old age, due to the equally superficial assumption that adaptation in material and methods is necessary only on account of making it easy for learners to understand, without regard to whether it is adapted to the peculiar needs and characteristics of people old enough to understand anything. Such folly is possible only in the face of a too general lack of the realization that religion is merely religious knowledge, if it fails to control individual and group conduct; and of the comprehension on the one hand, of the extent to which control can be made certain or probable, and on the other, of the variety of control forms and elements through which control must be brought about.

Objectives Common to Departments of Religious Education and Departments of Education in General

The most fundamental purpose common to departments of education and religious education is to give to teachers and those who help them in preparing their material and in determining their methods, the ability to translate each logical item in the educational program into the forms and the elements which give it complete control of conduct. Whatever "fundamentalism" may mean in Christian belief, fundamentalism in Christian education means the ability to teach Christianity as conduct or as knowledge which definitely and surely suggests conduct—a fundamentalism which is not merely belief in the letter of Holy Writ, but which makes controlling in the lives of all Christians, the Christian realizations, attitudes, standards, motives, vocabulary, associations and habits, to which the new Testament itself is but the outline, and of which Christ's life is our only perfect example. It is sinful while heathen doubt and radicals scoff, for us to argue with each other like modern Pharisees and Saducees, over our imperfect and conflicting understandings of what inspired men meant as they wrote about the Creation of the universe for the half civilized people of the Pentateuch; but to fail to take time enough to learn the essential forms through which each Christian belief and virtue can be made controlling, and how we can assure ourselves that each virtue and belief with each of its essential forms and elements, is made controlling enough. In my report as chairman of the committee on objectives and standards of the material and methods section of the education committee of the International Council of Religious Education, to be submitted by order of the education committee to church boards for study and suggestion, I have shown how each single belief or virtue must

be analyzed into a large number of interrelated impressions, words, suggestive associations and habits, through the development of which it can certainly or with the highest probability control the conduct of any individual or social group. This educational analysis of logical objectives for branches of knowledge and social aims, and the study of the distinctly different materials and methods through which each resulting control element can be most effectively developed with different types or groups of individuals and in different environments, is common to both education in general and to religious education in particular. The various courses in: education objectives; the selection and organization of the course of study which is to develop them; the factors in methods effective for each of them; and tests and measurements of the sort necessary to the experimental determination of the particular material and factor in method most effective for each—can be taken in common by students of general and of religious education. One student may be interested in developing a sense of the beautiful in literature, and another in developing a sense of reverence; but it is commonly necessary that each should learn the various realizations, standards, habits, etc., through which a real personal feeling can be developed, and how through the continual repetition of the personal feeling in the desired association, rather than information about it, the learner is in the end so accustomed to it that it becomes a sensing rather than a feeling which has a cause of which he is conscious. So with each control element without which in proper relationship to every other, no knowledge or experience in either secular or religious teaching can be educational in the sense that it is retained in every necessary form and suggests every form of control element which transform it into conduct.

The essential thing both in general education and Christian education,—and especially in Christian education whether through preaching and the organization of the social work of the Church or through the church school, is the inclusion of enough control elements and enough of what is necessary to develop them, to make each essential thing controlling and controlling enough in individual and group conduct. Every step toward building up courses in the field of instruction as distinct from educational philosophy, history and administration, which will make education objectives, curriculum and method, analytic enough definitely to discriminate between the varying usefulness of each item of instruction for every element of control, is commonly useful for education in general and for religious education. It may as truly be added that it is equally harmful to education in general and religious

education, to develop unanalytic courses in which students are taught to depend too exclusively upon methods which insist upon motor activities and personal situations in the furtherance of objectives for which motor activity or direct personal experience is unnecessary; or upon those which make teachers, ignorant of the control elements they should be consciously seeking to develop, familiar with the mechanics of "problems" and "projects" in which they will cry aloud as vainly as the priests of Baal.

If the significant of these common courses in instruction has been fully understood, it must be obvious that instruction must also provide tests and measurements of the sort necessary to the experimental determination of the particular material or factor in method, most effective for each educational objective in the sense of knowledge or experience translated into their control elements.

When relatively most effective materials or methods have been once finally determined, the best test of the efficiency of a course of study or a text book is their presence in it, as opposed to the use of material and methods which have been proved to be relatively less effective.

The History of Education Commonly Essential to Students of Education and of Religious Education

The extent to which courses in the history of education can be common to both departments of education and religious education, depends upon three factors; the extent to which the history of education is taught as the development of modern ideals and practice, as opposed to detailed institutional development; the extent to which it emphasizes the influence of Christianity upon civilization and education; and the extent to which it seeks to develop the emotional contribution of history to realizations, attitudes, standards, beliefs and motives, as distinct from the methods and procedures of historical research or in addition to them. * * * *

There is no real obstacle in the way of common courses in the history of education. for departments of religious education and departments of education in general in the same or neighboring institutions.

Correlation Through Courses in School Administration

In school administration—the third field among those into which scientific education has differentiated itself, correlation between departments of education and religious education depends upon the extent to which courses confine themselves to general principles of administration such as Dr. Updegraff's adaptation of Emerson's efficiency princi-

ples or Dr. Englehardt's application of standards of efficiency to church buildings and church school buildings, and courses in standardized tests and measurements sharply distinguished from courses in the inexact tests and measurements of required objectives, materials and methods of instruction. But in general, school administration must be specific. Courses in public school finance, the organization of American and foreign state school systems, the certification of public school teachers, etc., require a wealth of detailed information which has little relationship to the administration of religious education.

In place of correlation or in addition to such correlation as is possible, there is great need for groups of courses in the administration of religious education. If church schools including week-day church schools are to be adequately financed, church school administrators should be trained in schemes of finance which have as their chief aim less dependence upon philanthropists and more insistence upon large enough contributions by individual Christians in general.

In courses in kindergarten training and elementary or secondary education, which represent a type of differentiation in scientific education, which includes selected and adapted parts of the courses in educational psychology, instruction, history of education and administration, —there is so much that is commonly needed by advanced general students of education and of religious education that the already existing courses can profitably be taken by both.

Educational psychology as a phase of differentiation in departments of education is most completely taught through the group of courses in: general educational psychology, the psychology of groups as just outlined, and the psychology of the individual as taught through moral and religious clinics. Here correlation through common courses, as has already been shown, is readily possible when such courses are accessible; with many advantages probable in favor of separately organized courses in departments of religious education in institutions not having general departments of education or not located in the neighborhood of institutions which have.

Correlation Through Reciprocal Contributions In Objectives That Are Not Common

As a matter of fact, departments of education and religious education have no totally unrelated courses. Courses in school administration and courses in the administration of churches and church schools could continually call attention to common principles and similar appli-

cations. Similar correlation can be brought about in any educational subjects which are taught separately in the two departments.

But departments of education and religious education, perhaps through the courses in education objectives and the selection and organization of the course of study, should train graduate students in religious education in a form of correlation which has to do with courses beyond the range of the education departments themselves. In the teaching of academic subjects, which like literature, history, sociology, economics and politics, contain facts basal for or related to religion, the church should request: first, that they shall be taught as thus basal or related—that is, that their religious bearing should be pointed out; and second, that if any interpretation of such religious suggestiveness is given, that it shall not be anti-Christian. Even if departments of education fail to give courses in the history of education of the sort suggested in the discussion of correlation through courses commonly essential, professors and instructors not directly concerned with religious education can at least point out educational services of the church which they fail to fully present, and the influence of educational movements upon the church which they cannot fully discuss.

But if such correlation is to be brought about, it is departments of religious education or men specializing in religious education in departments of education in general, that must take the initiative—first, by specifying for academic specialists or for specialists in education in general, what is thus religiously basal or suggestive in their various fields; and second, by so planning the work of their own department and teaching their students to so plan the work of religious education in general, that it can seize upon material so specified. Correlation of this sort should exist at every stage of education from the kindergarten to the university, and such study should be made of all academic material, as is suggested for the public school curriculum in Dr. Hauser's thesis already referred to.

On the other hand, following the suggestions of the resolutions recently adopted by the education committee of the International Council, departments of religious education or men specializing in religious education in departments of education in general should concern themselves with the contributions which religion is making and can make to democracy.

To sum up, where departments and institutions are located near enough to each other for correlation between departments of education and of religious education, so many phases of correlation are possible, that if the conference at which this paper is read organizes itself into

a permanent body, the appointment of a Committee on the Correlation of the Work of Departments of Education and Religious Education, would be a fundamental move toward the greater inclusiveness and efficiency of the training given by each.

In such correlation, however, there are two grave and interrelated dangers—the continued domination of religious education by a general professional training and education which is not yet inclusive enough; and continued failure of theological seminaries and denominational colleges to develop fully organized departments of religious education, which include every essential phase of educational science, and adapt each to every essential objective in religious education, more fully than is practicable in general departments of education. The week-day church school movement, on the one hand, with its demand for a vast army of specially trained teachers who can at least fully measure up to public school standards; and, on the other, the general raising of certificate standards for even elementary public school teachers to include four years of college training, makes it imperative that denominational institutions shall assume a new task and include not only undergraduate courses in religious education, but, wherever practicable, graduate departments of education where the sort of training which forms the basis for this discussion can be inclusively and adequately given, in a denominational setting which ensures a firm grounding in both Christian faith and denominational creed.

CHAPTER XV

LOCAL DIRECTORS OF RELIGIOUS EDUCATION

HARRY HOPKINS HUBBELL of Buffalo, New York, presided. Three conferences were arranged and carried out at 8 A. M. on three successive mornings, continuing by vote to two more mornings, at the same hour. Out of these five conferences came a tentative organization of the group in accord with the plan of the educational committee. It was definitely understood that the constitution adopted is subject to complete revision.

A committee was also appointed to draw up an analysis of the work of the director of religious education in the local church, consisting of Dr. Norman E. Richardson, chairman and Mrs. F. I. Israel, Dallas, Tex., Miss Ida Evans, Coffeyville, Kas., Logan A. Pruett, Cleveland, O., and Harry Hopkins Hubbell, Buffalo, N. Y.

This analysis follows. It is intended only as a tentative statement to be used for steady purposes. Suggestions will be welcomed and should be sent to the secretary of the group—Mrs. F. T. Israel, 1821 Forest Ave., Dallas, Tex.

Analysis of Work

The director should:

1. Create public sentiment in the church and community with reference to the religions educational program.
   - a. Must be original source of interest, information and conviction.
   - b. Give educational addresses in pulpit and otherwise.
   - c. Deliver talks for childhood and youth.
   - d. Conduct religious educational classes.
   - e. Secure by personal contact and otherwise the cooperation of parents.
2. Help to elevate the ideals and standards of his own profession.
3. Supervise and direct the work of the Sunday school including:
   - a. The conceiving and the visualizing of the immediate and ultimate objectives of the school.

b. Selections of curricula.
c. In consultation the nomination of officers and teachers.
d. Training of present and prospective teachers.
e. Supervision of grading and promotion of all pupils.
f. Making of trustworthy statistical and other reports.
g. Regular conference with heads of departments, teachers and other officers.
h. Other definite supervision of the work of the teaching staff.

4. Wherever practicable organize program of daily Vacation Bible School work.

5. Wherever practicable organize program of Week Day School of Religious Education.

6. Organize and administer the recreational and social program of the local church as a definite part of the religious educational program.

7. Endeavor to correlate:
   a. The activities of all educational agencies in the church.
   b. The recreational and social program of the local church with that of other churches and to make it a part of the educational program.
   c. The educational program of the local church with that of the other churches; with the larger denominational interests; and with the organized interdenominational agencies.

8. Discover and guide prospective religious leaders (vocational).

9. Cooperate with non-denominational interests in the community—public school, playgrounds, library, etc.

10. Develop a carefully chosen library of religious education.

Qualifications of the Director.

The first paper of the conferences was presented by Rev. George T. Webb, secretary of the Educational Council of the Evangelical Churches, speaking on the subject—The Director's Qualifications.

The director is more than a teacher, more than an organizer. He is a prophet, a seer, an inspirer in fields of education and of religion till both become one in religious education. He should be of virile, red blooded Christian manhood, with great faith in humanity and instructive ability to recognize the best in men and to see that childhood and youth hold the larger promise. He should be cheerful, optimistic, patient, clean, square, true to self and fellows and to truth.

Time will come when it will not be uncommon to find women as pastors in our churches but for the present on account of the associate pastorship it will be best that the director be a man. Moreover with boys where the idea is that religion is a thing for women and girls, a man may better lead.

Much disagreement appeared here and the special fact was brought out that a number of the best directors at present are women.

Ordination as a minister has its advantages and disadvantages but his training should in any case be as broad, thorough and complete as that of the preacher with additional emphasis on the educational side.

In the discussion the statement was quoted of the Commission of the Association of Church Directors whose report was adopted at their Annual Meeting in 1920 in Pittsburgh.

The director of religious education of the local church should be a man or woman of such professional training as shall enable him:

1. To develop in the church an adequate educational program and to create correct educational ideals.

2. To secure the attention of the church through voice, press and personality to its great opportunity and its primary responsibility in the field of religious education.

3. To inaugurate either by direct executive power or by oversight and supervision, a balanced and comprehensive program of religious education.

4. To correlate the programs of all groups within the church.

5. To secure and train efficient leaders and teachers for the work of religious education in the local church.

The second paper was presented by Mr. Hubbell on the director and his church relationships. The director is not an assistant pastor nor pastor's assistant but has a definite task, the educational task of the church. He should be recognized both in the church and the community as doing a task commensurate with that of the pastor. This recognition will be not for his own sake but in order to magnify that task in the eyes and thinking of all.

The third paper was presented by Professor Walter S. Athearn of Boston University on the general subject of the Director and the Church School.

There are three factors in the relationship of the director:

(1). Delegated responsibility should carry with it authority and resources. Most pastors have not been trained to direct a regular staff of workers.

(2). The church board and the teachers are not accustomed to supervision.

(3). Denominational overhead organizations are not always conducive to unity and harmony. There is too much interference from the top. Both church and child find it difficult properly to carry so many allegiances. Net local problems cannot be fully solved locally. There is need of reorganization at the top.

In the local church, all outside organizations, including the denominational ones, should come in through the director and his educational board and the leaders and teachers of each department group should with the departmental head form a cabinet for the promoting and carrying out of all programs for the people of the particular group. Thus overlapping will be curtailed and eventually done away with entirely.

The program of religious education must be under the absolute direction of the director and it will be realized by three means:

(1). Define the duties of the director.

(2). Create group consciousness.

(3). Move slowly and tactfully in attempting changes.

There are three steps in progress: (1) Information. (2) Agitation. (3) Legislation. Move on in that order. Keep in mind this principle of organization—never make a ruling affecting any group without the fullest and freest conference with all parties to be affected by the ruling. Then there will bo no back-lash.

Altogether the conferences were most helpful and the interest apparent seems to augur well for the formation of a valuable, permanent organization, valuable for the director and through him for the great work of education in the local church.

Officers Elected: President, Harry Hopkins Hubbell, Buffalo, N. Y., Vice-President, Frank M. McKibben, South Bend, Ind., Secretary-Treasurer, Mrs. F. I. Israel, 1821 Forest Ave., Dallas, Tex. Additional members of executive committee, Committee on Constitution and on Program etc., Norman E. Richardson, Evanston, Ill., Miss Ida Evans, Coffeyville, Kas., Logan W. Pruitt, Cleveland, O.

For every boy in Sunday school there are 2.9 boys outside.

CHAPTER XVI

SUNDAY SCHOOL PUBLICITY

Report of the Committee on Findings

BECAUSE of the importance of the need of getting to members of the church facts about the school, and carrying the message of the school to the outside world, we recommend that in each state, or province, county and township Sunday school organization some one person or persons be charged with the duties of publicity. We recommend that each Sunday school likewise have such a committee of one or three persons to promote the interests of the school by wise use of publicity and advertising.

We recommend that when cuts of speakers are made that they be two inches wide and three inches high, square, finished with a hair line, and of 90 screen. Adoption of these specifications by state, county, district and city associations will facilitate interchange of cuts for use on convention posters and permit printers to produce higher class work than now obtains.

We recommend that in all display advertising of Sunday schools that the work and not the workers be stressed, and that the advantages of regular Bible study, rather than attendance on a particular service of a certain day be the main theme of the advertising.

We suggest that best results with newspapers always will follow when the school publicity committee is careful to observe the rules of news writing set forth in the addresses of the Publicity Conference in connection with the Kansas City Convention.

We express appreciation of the space given the Sunday school cause of local daily newspapers during the convention.

We urge that on every convention program the opportunities of publicity for Sunday schools be presented by a competent person.

George W. Penniman, Chairman; Samuel B. Fares, J. W. Eldridge, Abbott Book, Herbert H. Smith.

Where to Find News

D. T. Jonas

Sunday School Editor, Pittsburgh, Pa., Leader

CHARLES A. DANA, who a quarter of a century since was one of the best known newspaper men in the world, defined "news" as "The occurrence of the unusual." He told an assembly of reporters, to whom he had given this definition, by way of illustration, that if a dog ran down street and bit a man, that was not news; but if a man ran down street and bit a dog that would be news of the best kind. It would be the occurrence of the unusual.

Where, in all the world, can one look for the occurrence of the unusual with brighter prospects of finding it than in a session of the American Sunday school, made up of the real red blooded boys of the land, and the cutest, sweetest, purest girlhood in all the world.

There are stories in the beaming eyes, in the mischievous mind, in the dangling arm, the ever shifting feet, the unsophisticated tongue, the ready, but unexpected answer—yes, there are stories in the simple faith that puts to shame that of elders, deacons and not infrequently, preachers.

Newspapers are clamoring for human interest stories, and where are there to be found greater opportunities for gathering these little tales that affect the human heart, stories that cause a laugh or a little tale that draws a tear of sympathy—than in the American Sunday school.

Keep your eyes open for the occurrence of the unusual in your school, and you will find one of the best sources of news.

One Sabbath, I rebuked the boys in my class, because not one knew what the lesson of the day was about. When I had got through telling them how hard I had worked to prepare teaching the lesson, I turned to one of those loveable lads, out of whose eyes shines mischief, and said, "Now, do you think this is fair for you to come without knowing anything about the lesson?"

Now mark the reply, "Well, Mr. Jonas, in high school, I am getting 90 and 95 per cent in my examinations, ish kibble—what I'm getting here."

Can you imagine anything funnier than the staid Presbyterian elder, standing in front of his class with his Sunday face, as well as his Sunday clothes, getting such an answer?

You are laughing as I relate the story. How many thousands of

people laughed much harder, after the "sob sister" got through telling it in the newspaper.

My three-and-a-half-year-old granddaughter attended church on Good Friday and heard the organist playing a mournful selection, and turning to her grandmother said, "Nanna, why don't that man play the Sheik of Arabee?" You are laughing, so would thousands of readers of papers have laughed had not the child's grandfather been too modest to print the story.

But you ask, how will stories like this help our Sunday school? It makes your school one of the institutions talked about. The jokes and stories told and written about the Ford machine, many of them fostered and promulgated by Ford dealers themselves, have been among the causes of the success of that industry.

Make School Known

Let me emphasize, make yourself talked about.

"Did you see that story about the Jones Avenue Sunday school printed in the 'Record' last week? John Smith asks William Brown, and he proceeds to tell it. Brown enjoys it, and he tells it to Jones, and in a day or two an entire community is laughing over that little story. In a week or two something else occurs at the Jones Avenue school, and it is printed. It was reported, as was the other, and finally some one says, 'that must be SOME SUNDAY SCHOOL down there.'"

Make yourselves talked about.

But there are routine stories that are of interest to the public, and which no newspaper will refuse to print.

If there is nothing happening in your Sunday school mark it down, you are a "dead one."

If your Sunday school is not a source for news, get busy in making it such a school.

There is news in the kind of welcome you extend the strangers; there are stories in contests between classes and between schools; there is a mint of news in the social affairs of your Sunday school; there are stories galore in the athletics connected with your school. Have you boys and girls who have not missed a session or been tardy in years; that list of names will be used by any newspaper.

Get the name of your Sunday school in the paper. Children's Day, Picnic Day, Field Day, all these are prolific of just the kind of stories that will make you and your Sunday school talked about. Do things and then tell the public about them.

After you have found the story for the day or week, put life into telling it.

Slogans Help in Publicity

Have you a slogan? If you have not, originate one.

"Emory Men for Men" is almost a household sentence in Pittsburgh, for it is the slogan of the largest and most active Bible class in the city. In a campaign for stimulating increase of attendance during the summer months, when the Pittsburgh Leader gave flags to the winning schools, the slogan was "Swat the Summer Slump" and in the winter contest, during which the same paper gave a piano to the school showing the largest increase in attendance, the slogan was "Shame the Sunday Slumberer."

Will the papers print the news found in the Sunday school? Why shouldn't they? What institution interests so many homes of highest character—what institution is so closely allied to the homes of the character into which every reputable newspaper seeks to enter, as does the Sunday school?

The forces of evil are never asleep in the matter of publicity. The prize fighter makes news concerning himself, and is aided in this by his enterprising manager, for he realizes that he is a drawing card in proportion as he is known.

Why should the Sunday school hide its power for good? What it needs is publicity, more publicity and still more publicity.

Get your news into one paper in your community, and keep on getting it there, and it will not be long until the editors of the other papers will want to know why they are not getting it.

Let the editor of the newspaper, that is printing your stories, know that you are appreciating the work that he is doing, and then see to it that others let him know.

Talk it over with the editor of your local newspaper. There will be no lack of encouragement. Learn his viewpoint and then see that your Sunday school is talked about.

How We Have Used News

J. W. Eldredge

Publicity Superintendent, West Virginia Sunday School Association

DURING the World War we came to realize more than ever before the value of publicity. Every Liberty Loan was over-subscribed. The proposition was sold to the people by the right use of publicity.

If many persons in a territory served by a paper are interested in a certain subject, a department for that subject is an attractive feature for the paper.

People are interested in Sunday schools. They would not care to live in a county that was without them. In Raleigh County, W. Va., in 1919, we had two good weekly papers. Eight per cent of the population of the county were enrolled in Sunday schools. It would appear that fifteen per cent of the people were interested. Apparently an Association Department would add to the value of the paper. The proposition had to be sold to the editors.

First I gave each editor a copy of the report of the International Convention held in Buffalo, and asked that the book be taken home and read and kept for future reference, calling special attention to the important business men of the nation who gave addresses at that convention, or were mentioned in the book.

Told Editors People Were Interested

I then asked the editors if they would give me at least a half column of space each week for a department, at same time showing them that fifteen per cent of the people of the county would be interested in such a department. I was told that religious workers, as a rule, could not be depended upon to hand in copy regularly, properly written for publication. I agreed to be an exception to the rule, and for over three years I have not failed to have my story in the editors' hands before noon each Monday morning, to be used in paper coming off the press Wednesday afternoon. The copy is always typewritten just as I want it to appear. I use monogram heading prepared especially for the department.

From time to time I talk with the editors, telling them about interesting things in connection with the work, pick up quite a lot of news for them, and never fail to say a good word for the papers whenever opportunity offers, and recommend that each family subscribe for a county paper.

The dull time in a weekly newspaper office is on Monday morning. My copy is ready early so that it can be put in type before the rush begins. Before the article is run in the paper, I frequently have 500 reprints run off on newspaper stock. The expense is very little as there is no charge for composition. I send these reprints to superintendents, county, and district officers, and others. This plan is much cheaper than using mimeograph letters and you can say more.

What has been the results in Raleigh County? In 1919 our enrollment was 2,960. May 1, 1922, it was 14,396, five times as much as it was in 1919. The International office notified me a few months ago that this was a larger percentage of increase than had been reported from any one of the 2,898 counties in the United States. From half a column our space has grown to over a column each week. We now have 34 per cent of the population enrolled in Sunday school and we have more than doubled the number of Sunday schools and more than doubled the enrollment of each school.

Every state, county, district, and local school should have a Publicity Superintendent, who should not be on the paid staff of a newspaper. Each County Association should have a department on each daily and weekly paper published in the county.

Points to remember:

1. Publicity superintendent, not on paid staff of newspaper.
2. Association Department, with monogram heading in each county paper.
3. Get story to editor at least two days before it is to be used.
4. Have it typewritten and in form in which you want it to appear.
5. Give real news.
6. Boost newspapers. Take subscriptions. Accept no commissions.

How We Used News in Georgia

R. D. Webb

General Superintendent, Georgia State Sunday School Association

WE believe that newspaper publicity popularizes the Sunday school and helps our state association in carrying out its program of service. We, therefore, value highly newspaper publicity and plan definitely for it. What I say today will be based entirely on our plan for using the news in connection with our State Sunday School Con-

vention in Macon, Georgia, in April, 1921. In our convention publicity work, we followed five simple suggestions:

1. Plan carefully and definitely the whole scheme of publicity. Our convention was held in April, and we began the newspaper publicity in November of the previous year. Before anything was given to the newspapers, our entire plan of publicity was carefully outlined, and we adhered to this plan until the convention was held. This outline shows the dates when each news article is to be released and what it is about.

2. *Give the papers real news.* Our experience is that newspapers are glad to get Sunday school news. We recently had a state convention in one of our good towns, and the two dailies actually vied with each other in the amount of space and in the large headline on the front page that they gave to the convention. In preparing for the convention, we had all kinds of live news, the date and place of the convention, the granting of low railroad rates, the preparation of the local committee, securing outstanding leaders on the program, would constitute good news for the papers.

3. Put the news in newspaper form. If a piece of real news goes to a paper in newspaper form, there will be no question about its getting in. We try to write each article so that the editors have nothing to do but put in the headlines.

4. Localize the news when possible. When we do this, the article always gets in the paper. Merely for publicity purposes, we adopted a minimum quota of delegates for each of the 160 counties. A special article featuring this was prepared for the 250 papers in the state, and I am convinced that every last one was used. If any city or county had speakers on the program, we made this the feature of a special article to the papers of that county.

5. Prepare the news with a definite purpose in view. In our convention newspaper publicity, we kept steadily in mind a three-fold purpose: (1) To magnify the Sunday school. (2) To create and build up sentiment for cooperation in the work represented by our association, and (3) to cause the people to attend the convention.

Giving the Church the News of the School

Dr. Ralph Welles Keeler

Director of Publicity, Committee on Conservation and Advance, Council of Boards of Benevolence, Methodist Episcopal Church

MANY church members think of the Sunday school in terms of:

1. A place to send the children for an hour or two.

2. An organization that gives an occasional entertainment and has an annual picnic.

3. A place to recruit children to sell tickets for church affairs.

4. A place to be avoided lest they be asked to teach and thereby reveal their ignorance.

How may the Sunday school give to the church a better conception of what it really is?

1. The Sunday school must first of all have something to tell to the church.

(a) This may mean that it will have to tell the church that it is inefficient,—that it lacks adequate plant, equipment, teachers, and administrative staff.

(b) It may mean that it has a worthwhile story to present.

2. The telling of its story to the church will be in two ways.

(a) The linking up of all the activities of the Sunday school with the entire program of the church. This of itself brings to the attention of the church membership the fact that the Sunday school is doing business. It also raises questions in many minds as to what the real functions of the Sunday school are. It makes more likely the insertion of Sunday school activities in all regular notices.

(b) The second method of acquainting the church with the news of the school is more direct. A few concrete suggestions will indicate the possibilities.

(1) After the meeting of the Sunday school board have a concise statement of what has been done either read to the congregation or posted on the bulletin board.

(2) Have the work of a particular department explained thoroughly to the congregation from time to time, in such a way as to make clear the aim, the methods used, and the results that are being obtained. Have the departments rotate in this presentation.

(3) See to it that all notices of Sunday school affairs are inserted in the church bulletin, or if there is no bulletin, on the bulletin board.

(4) Occasionally multigraph a page of Sunday school information to distribute among the members of the church.

(5) Where funds will permit, a small monthly four page Sunday school paper can be published with good results.

(6) Furnish your local press and your denominational press with the news of your school. Your own church members take more notice of what you are doing when they see that the papers are interested.

But all of this must be somebody's job. A publicity committee is absolutely necessary. The pastor should be an ex-officio member, and someone must be appointed to carry out the plans of the committee.

What Shall We Advertise?

Herbert H. Smith

Assistant Manager, Publicity Department, Presbyterian Church, U. S. A., Philadelphia, Pa.

THE question of copy for Sunday school advertisements goes to the root of the whole matter. No matter what form our advertisements shall take, the content is highly important. We may write letters, send postals, buy space in the newspapers, put up posters or do a dozen other things. But before we set pencil to paper we must settle with ourselves what we shall advertise.

Nor is it enough to say we will advertise the Sunday school. What is the Sunday school in terms of the man outside? We must think from the standpoint of the other person in all our advertising.

The name of the school and the time of meeting is the simplest advertisement we can compose. But unless a person is looking for your school, such an announcement has small power to induce on outsider to attend. We must find some point of contact with the person we wish to reach.

Every commercial advertising agency before it begins to plan advertising for a client makes a careful analysis of what it has to sell, where the possible market is and how that market can be reached. No religious advertising, I am convinced, will get very far in results unless the same steps are taken.

What has the Sunday school, your school, to "sell" to the community? What does it do for the community? It does not exist for itself. What does it do? Here are some of the "things" every school

has: Bible study, companionship, happiness through service, child training, character development, opportunity to help others, inspiration for difficult tasks, etc. These are its regular stock in trade. There are bargain days when a picnic, dinner, or special entertainment provide pegs on which other announcements can be made, but unless the advertising stresses the fundamental points of the school it will not reach its highest effectiveness.

Work out for your own school just what you have for the community. You can find twice as many elements as I have enumerated.

There is a large advertising value in the name and face of outside speakers who may address a school or a convention, but care must be taken that more stress is not laid on the speaker than on the cause of Christian education. Concerns which advertise the reputation of the the store—and have a reputation worth advertising—are the ones which in the long run do the most business at the least expense. We are building up a permanent educational institution, and flash methods of advertising should be examined with care before being used.

(Mr. Smith illustrated his point by comment on a number of display advertisements from various parts of the country exhibited at the conference.)

Advertising Campaign at Portsmouth, Ohio

Rev. D. C. Boyd

THE advertising project was a part of a simultaneous evangelistic plan in which all the Protestant churches of the city were involved. Its main purpose was, of course, to increase interest and attendance at the special services which filled the three weeks preceding Easter, and incidentally to affect the spiritual life of the city by drawing attention to religious things.

The effect of the two-year campaign on the Sunday schools, while a by-product rather than the main objective, was quite marked. Due to increased interest in religious things, attendance at all sessions showed steady growth in all the schools. Men's Bible classes were stimulated, and some churches found themselves both unequipped for the influx of new pupils, and unable to meet the demand for new teachers. It became easier to get pupils to attend, and vastly easier to get old pupils to go out after new ones. Church and Sunday school was in the air. Many young folks found their way into a public profession at the Easter ingathering.

In the matter of mere numbers, the Easter Sunday school attendance in this town of about 40,000 was 10,025; one-third larger than had ever been known before. That means that one person out of four was in Sunday school; and when we remember the number of tiny folk who of course could not attend, and many of their mothers, with aged and ill folks, and a large Catholic population, the percentage was a worthy accomplishment.

The effects did not wear off with Easter, but schools continued to flourish and grow. My own school records are a fair proof of that, with the reaching of one new goal after another till they set a new record for their 107 years of history with 618 present. A year ago I received 89 from the school into the church, largely due to the stimulated interest.

Newspaper advertising turned the trick. The campaign was managed by a committee of ministers, and financed by local merchants and corporations, each of which gave $25 to the fund, and were in turn recognized by name at the bottom of each ad.

For some weeks before Easter ads were run twice a week; then when the special meetings were started, daily for the three weeks up to Easter Sunday. Needless to state, the special services were attended as they never had been before.

One ad, paid for by the bankers of the city, attracted attention from all over the United States and even from Canada. (See page 478.) Notices were given it in the *Editor and Publisher,* the *Fourth Estate,* and in many religious magazines. Dozens of sample copies were sent by the publishers in response to widespread requests.

The press cooperated nicely by giving free space for the write-ups of the different special services, and of various church happenings. The city was made to feel that religion was serious and interesting as well.

Enough money was held out from the pre-Easter campaign to permit the running of a Saturday ad through the year.

The committee raised $1,100 the first year for advertising, and $800 the second. However, the expert ad-man managed so carefully that the smaller amount was made to go further and do more effective work. The quarter page ad was usually most appealing, close to good reading matter.

Advertising gives a new dignity, a new importance, a new significance to a Sunday school, which may have, and often has, become a mere commonplace in the life of a community. Expert ad-men are as necessary to religious advertising as to any other field of industry.

Come unto me, all ye who labor and are heavy laden and I will give you rest.

Why the Bankers of Portsmouth Support the Churches

Bankers are not a sentimental lot. They deal with facts; with conditions as they are. They loan money only when they see a profit — not otherwise, if they know it.

But they all realize that the stone and marble structures with iron gratings are not the things on which they count for the safety of funds entrusted to them. They know that the unseen forces of life — honesty, integrity, fair dealing — are stronger than their steel doors, time locks and brawny special officers.

It is easy to steal, even from a bank. Witness the youth who was caught after walking out of a Chicago bank with three-quarters of a million dollars worth of Liberty bonds. But men, fundamentally, are honest. They do not write checks on fictitious accounts, nor sign others' names to drafts. Honesty, sense of right, conscience, religion — call it what you will — we bankers know it exists. The strong boxes are for the few subnormal men who prove the general rule of honesty.

Every banker in Portsmouth knows that if churches had not been here since the beginning of the town, the banks could not stay a week — would never have been. Law and order must precede safe banking. Churches induce law and order.

We support the churches, each banker and employe, according to his choice, because we want Portsmouth to grow and become a better place in which to live and raise a family. We know that along the path of righteousness and this alone, lies stable, continuous prosperity. We want to put our influence on the side of right every time.

The bankers of this city know that the church is the sole institution which has for its chief business the inculcation of the principles of honesty and right dealing.

Churches develop faith, and faith is needed before a man is willing to risk his savings and his labor in a project which he hopes will mean much to the city and its workers.

Churches are the ally of everything that is good and the enemy of everything that is wrong. The banks of Portsmouth stand solidly beside the churches on this platform.

Regular church attendance helps promote all these fundamentals of life.

The banks and bankers of Portsmouth cordially invite their officers and employes, and every citizen of this progressive city, to attend some church tomorrow. It is the Sunday before Easter, Palm Sunday. Why not accept this first invitation by the banks of this city to attend church? Pick your church — any church — but go. Be there on time. Go expecting to get some good from it. Go every Sunday. You will never regret it.

The Associated Banks of Portsmouth

THE CENTRAL NATIONAL BANK
THE OHIO VALLEY BANK
THE FIRST NATIONAL BANK
THE PORTSMOUTH BANKING CO.
THE SECURITY BANK

This announcement is made on behalf of the Portsmouth Federation of Churches, composed of the following:

CALVARY BAPTIST
Hutchins Street
FIRST BAPTIST
Gallia and Waller
IMMANUEL BAPTIST
Pine Street, New Boston
BEREAN BAPTIST
Bridge
GRANDVIEW AVENUE CHURCH OF CHRIST
Robinson and Grandview
KENDAY AVENUE BAPTIST
Kendall Avenue
FIRST CHRISTIAN
Third and Gay Sts.
NEW BOSTON CHRISTIAN
Ohio Ave., New Boston
ALL SAINTS EPISCOPAL
Fourth and Court Sts.

FIRST EVANGELICAL
Fifth and Washington Streets
BIGELOW M. E.
Fifth and Washington Streets
FRANKLIN AVE. M. E.
Franklin and Logan Streets
MANLEY M. E.
Eleventh and Clay Streets
TRINITY M. E.
Gallia and Offners Streets
NEW BOSTON M. E.
Gallia and Glenwood
SCIOTOVILLE M. E.
Main Street, Sciotoville
SCIOTOVILLE CHRISTIAN
Sciotoville, Ohio.
WHEELERSBURG M. E.
Main Street, Wheelersburg

THE CHURCH AT THE TERMINALS
Poplar Street
CENTRAL PRESBYTERIAN
Seventh and Chillicothe
FIRST PRESBYTERIAN
Third and Court Streets
SECOND PRESBYTERIAN
Eighth and Waller Streets
UNITED BRETHREN
Seventh and Gay Streets
PLEASANT GREEN BAPTIST
Tenth and Findlay Streets
ALLEN CHAPEL M. E.
Waller and Twelfth Streets
FINDLAY STREET M. E.
Thirteenth and Findlay Streets

One of a Series of Group Ads in Portsmouth, Ohio

How Shall Sunday Schools Advertise?

Alfonso Johnson

Manager Columbia Evening Missourian, Columbia, Mo.

A FEW years ago the question would have been "Shall Sunday Schools Advertise?" A few years before that no one had the courage even to suggest that they might advertise. We no longer ask if it is proper to advertise, we now ask, "How shall we do it?"

Everything that can be sold, and every service that can be rendered, can be successfully advertised. Sunday school advertising is different in that we are not striving for mere numbers. When a Sunday school advertises for quantity only, many of us object to the advertising, and rightly so, for the advertising is objectionable.

A circus advertises for quantity and gets it—a Sunday school can do circus advertising and get the crowd. I want a crowd at our Bible class but my religion means too much to me to allow circus-style advertising. The Sunday school that resorts to circus advertising to get the crowd is forced to run a side show as an extra attraction to hold the crowd. The circus would be a failure if it failed to live up to the billboards, and a Sunday school following the example of the circus in advertising must follow the circus in matter of program.

Don't understand that I want a cut and dried announcement: I want advertisements that people will read. I want my written message, whether in newspapers, on billboards, movie screen or by direct mail, to attract attention but I always demand a qualifying adjective for that word "attention"—I want *favorable* attention.

Sunday school advertising must be dignified; not lifeless, but dignified. Above all other advertising it must attract favorable attention with emphasis on favorable.

Dignified But Not Lifeless

This matter of being dignified without being lifeless isn't easy for some folks. We have had people in our Presbyterian church who thought dignity and death were synonymous. All over the country we find Christians who doubt if one can be wide-awake and progressive and yet dignified. A few have tried circus-style advertising and in trying to deliver "as advertised" have killed the influence of the religious teaching. Most of the Sunday schools have gone to the other extreme and in trying to maintain the proper dignity, have failed to attract favorable attention. We must guard against stereotyped advertising—mere announcements. Regular Sunday school goers will read

announcements because they are already "sold" on the idea of going to Sunday school and merely want the information as to time, topic and talker. But we must reach those who do not intend to go to Sunday school, attract their favorable attention and move them to action.

The Sunday school ad must be neat, dignified and yet have great attention value. Its make-up and its contents must be in keeping with the purpose of all Sunday schools. It must attempt to draw a crowd to hear a certain message and certain music but should draw a line when it comes to offering special inducements that are foreign to religious exercises. Sunday school advertising, is, or can be, educational. We try to write our ads so that if a person reads them he is benefited even if he doesn't come to Sunday school. Of course we want them to come—if no one came we couldn't pay rent on the Cozy theater where we meet. But our ads have a message for everyone and we know they are read because we hear comments on them.

May 21 the International Sunday school lesson was about finding a book—do you remember the lesson? Our ad for that Sunday said:

A telegraph operator, a stranger in our city, came to me after class and said our advertisement had reminded him of his Bible which was at the bottom of the trunk. He got his Bible and read it Saturday night and the next morning he attended our Bible class. We got favorable attention and also moved to action.

Dignified? Yes, but interesting. If we had run a mere announcement, as some of our Sunday schools did, that one man, at least, wouldn't have hunted his Bible and he wouldn't have been at Sunday school.

The national advertiser never starts a campaign until he knows just what he is doing—he surveys his field, knows his product and makes all necessary arrangement before he starts his publicity. The Sunday school, on a smaller scale, should do the same thing. For instance, a Bible class leader must consider several things before he can advertise intelligently:

What kind of teacher or lecturer?

What kind of chairman?

Is the class for members of church only, or for everyone?

Does the speaker appeal to young or to old, or to both?

Does only a small per cent of population attend Sunday school (as in Kansas City) or does a large per cent go regularly (as in Columbia)?

These questions suggest many others that should be answered before intelligent advertising can be done. If you don't know whom you want to reach, how can you reach them?

If everyone in your city attends Sunday school, don't invite more to your class because that means taking them away from another class. But if you have some folks who are not attending, make an appeal to them.

Our Bible class teacher is nationally known as a Bible teacher and internationally known as a journalist. Our ads are, therefore, written to appeal to all who enjoy lectures on the scriptures as applied to present day life. The lectures are based on the International Lessons and the Bible teachings are driven home by examples and by language we all know.

Being in a university town we appeal to students. Some come regularly, some come irregularly but nearly all come once or twice because they are ashamed to have lived in Columbia and go away without hearing Dean Williams. We appeal to townspeople in general and above all we appeal to the stranger within our gates. Our class meets in a theater next to our church. A stranger can slip in, just as he would to a movie, hear a good lecture and go away unmolested if he wants to go that way. If he wants to stay and shake hands—that's my job and I am always glad to meet him.

We want everyone to feel at home.

We are a part of the Presbyterian church and all who take active part are members of our church. The class, however, appeals to those of all religions and of no-religion and everyone is welcome. Being in a theater building we probably draw some who would not go into a Protestant church. One Sunday I saw in our class, beside Presbyterians and other Protestants—Jews, Catholics and a Buddhist and besides Americans I saw Chinese, Japanese, and Koreans.

The message in the ad is the vital thing; having something to say and knowing how to say it effectively is the problem. Typography is a means to the end but it must not be everything. As one type expert has said "Good advertising is something more than mere typography but good typography makes good advertising more effective."

The type faces in the ad should not be so unusual or so queer that they attract away from the message, we are not selling type, we are delivering a message and the type is merely the vehicle for carrying that message. Nor should the border be so unusual that readers will look at it and never read the ad. When we frame a picture we are careful to select a frame that does not detract from the picture itself—we don't hang pictures on our walls to attract attention to the frame. The border of an ad is merely the frame.

The first thing to do when writing an advertisement is to sit and

think about it. Or as the Irishman would say, "the first thing to do is to do nothing." You have a message to deliver—be sure you know just what that message is; your ad must say something and it must say something that is going to interest your readers. If you think too much of the style and wording of the ad you will lose sight of the purpose. Criticise your message and remember that the other fellow is not quite so much interested in your message as you are and it must interest and instruct.

Don't feel bad if you don't know all the type faces and their names. I don't either and I never saw a man, not even a practical printer, who knew them all by their real name.

Nearly all printing and newspaper offices issue a chart showing the type faces and sizes they have on hand. If not, the foreman can, in a few minutes, mark up a paper with type faces and sizes indicated. In a short time you can select the type that will give you a dignified ad. Or tell the printer what you are striving for, get up the message and a suggested lay-out, and leave it to the printer, who is, or should be, an expert in type.

Even printers have faults and I have found that to get the desired results we must do some some things and we must not do others.

Now for some DONT'S.

Don't use all large bold face type.

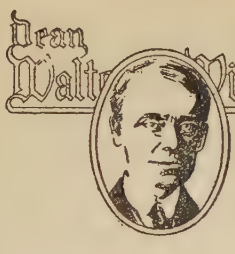
Emphasize, to a degree, one or two things but don't try to emphasize your whole ad. If all the type is large no one idea stands and the effect is the same as if a dozen persons tried to talk at once.

Contrasts are effective in advertising. A 14 point line stands out if the rest of the ad is in 8 point but if all the ad is 14 point, no line stands out. A six-foot man looms up in an ordinary crowd but in a company of soldiers all of whom are six foot or more, he is lost because of lack of contrast.

In our Bible class ad the topic line is not very large nor very black but the contrast brings it out. And right here let me say that the display line should say something definite. Don't use a feature line that means nothing and that could be used to advertise oranges or soap just as well as a Bible class or a Sunday school. For instance, "Don't forget," "Listen," "I'd say so," or "When in Need."

We use the topic of the lecture for our feature line. But be sure the topic, itself, means something.

Feature line should be near the top of the ad. Our ad should be so arranged that it is easily read from left to right and from top to bottom.



Meets Sunday
9:30 O'clock
Cozy Theater

Topic:—

"The Finding of a Book"

THE one "best seller" today is a book—really a collection of writings, thousands of years apart—which records the "ups and downs" of the human race in its search for truth. To the spiritually guided mind, there is a consistent unfoldment throughout its chapters. Without spiritual illumination is not the book "lost" to one's understanding?

Do you remember the little Bible your mother gave you when you left home? Is it "stuck" away at the bottom of your trunk? You'll "find" that book some day and you'll marvel at your discovery. It is full of the experiences of other men and women who faced the same problems that confront you today. Some solved these problems on the basis of eternal truth; others didn't—just as you may be failing to do, yourself.

—*The Chairman.*

This Bible Class is Only One of Many in Various Parts of the Country Reaching Men via the Newspapers

Avoid capital letters save where they belong.

We are educated to read in a lower case letter and ad set in all capitals is very hard to read. This is one of the pitfalls of beginners in ad writing; they want to use too many capitals.

One word underscored now and then will emphasize that word but if too much underscoring is used, nothing is emphasized and the only result is the cluttering up of the ad.

How shall Sunday schools advertise? Just the same as any other business. Advertising can bring more members, can interest more people in your Sunday school, but right there the influence of the ads stop. The service of the Sunday school must be such that those who come once will come again.

Sunday school advertising is not a deep profound mystery—don't make it a mystery. Tell your story in a simple, interesting and yet dignified way and your ads will bring returns. And then it is up to the Sunday school to back up the promise of the advertising.

Most Fruitful Appeal In Sunday School Advertising

H. S. Lawrance

TWO main types of modern advertising confront us. First, there is the class that deals with exclamations and interjections; that appeals superficially to the emotions; that emphasizes the things that need not to be emphasized, and leaves in darkness the true appeal. We might call this jazz advertising—we find it in every business and trade.

Churches are by no means free from this type of advertising, as witness, the Cleveland church that joyfully announced in flaming circus handbills that the latest fox-trot would be played in its Sunday school the following Sunday,—or the street parade in a western town in which a brass band of blatant form headed a procession of men and women, boys and girls, who bore aloft gaudy signs and banners, with the device "Go to church Sunday. All the popular music sung by Negro Ministrels." Mr. H. G. Wells in "The Sleeper Awakes," is not overdoing the tendency of many churches in their advertising campaigns, when he speaks of the signs in the religious quarter of London streets, reading "Salvation on the first floor, and turn to the right"; "Put your money on your Maker"; "The smartest conversion in London, expert operators, look slippy"; "Be a Christian, without hindrance to your present occupation." We have only to step into churches and Sunday

schools in many cities in our middle West, to find prominently advertised there, as well as in the local press, and throughout the community, the titles of discussions, sermons, Sunday school talks such as "Pickles and Salvation," "Was Christ a Yogi?", "A Defence of Violence to Scabs" (Men's Bible Class), "Noted American Gamblers of Monte Carlo." Such a type of advertising may attract people, but it does not win them. It represents ignorance of mental laws, of the psychology of persuasion, and pleads guilty to the charge of weariness of the spirit and the absence of power and efficiency. This type of advertising is electrical, without being dynamic. Like jazz, it is syncopated, and stresses the unimportant heart-beats of the individual.

The jazz type of advertising exclaims at you in huge type and headlines, in garish electric signs, in circus handbills, and other forms which simply capture attention for a few moments, appeal briefly to one's love of color and action, and the instinct of curiosity and play. It stimulates by bombarding the senses, in a score of different ways, without appealing to reason, intelligence, the fundamental emotions or the deeper human instincts.

This manner of advertising represents the first stage in the history of publicity, and always has a strong appeal to the child mind. It has its limited uses, however, and can well be employed in the very first stage of certain classes of advertising campaigns. It is harmless when its only expression is in the form of celluloid buttons, crowd enthusiasm, or the simple satisfying of innocent curiosity and love of action. It is exceedingly harmful, I believe, however, when it is used as a chief means of getting people into a religious service, or tricking them into finding out what it is all about. In other words, jazz advertising is a tawdry sort of appeal, and the most worthless when used alone, as facts and figures amply show. It may be true, as Barnum has said, that the American people like to be humbugged, but when it comes to the religious instinct—the most deep rooted and prominent of all, advertising of this kind, frequently, results in disrespect and irreverence for the organized chuch, and an increase of sacriligiousness in the community.

There is no criticism, whatsoever to be made of that kind of advertising which seeks to arouse curiosity on vital subjects by relating itself to every day experiences by means of over or subtle suggestion. The type of advertising I refer to, is that which is unrelated in a large sense to one's daily life, to one's habit of thinking, and to one's chief interests or ambitions. This type is uncooperative, and seeks to daze or startle the individual by the sounding brass and tink-

ling symbol of mere words or emotional appeal. St. Paul was a splendid advertiser, and he knew that sound and brass were not enough, even though there was a certain elegance and custom about it all. Perhaps he had in mind modern jazz when he wrote to the Athenians what is recorded in the thirteenth chapter of First Corinthians.

The great purpose in advertising is not merely to attract the attention, the money presence, or cooperation of those with whom one is working. There must be a proper motive to give sincerity and value to every form of advertising. Jazz advertising lacks the proper motive. Here again, St. Paul might well be quoted: "Though I speak with the tongue of men and of angels, and have not Love"—Love of one's fellowman, and not desire for a crowd, is the true motive in Sunday school advertising.

Magnetic Advertising is Logical

The second type of advertising is by far the better, particularly for church and Sunday school. Because of the fact that this form does emphasize the things that need to be stressed does appeal in a harmonious and rhythmic way, and does emphasize the fundamental cores. It should be called Magnetic Advertising. Magnetic advertising is that which not only attracts but holds naturally, completely, because of a hidden force. This type of advertising uses psychological principles, in a logical way. It begins with religious instinct.

Instincts can be modified and sublimated, but never destroyed. Many people let their primal instincts be buried in intellectual interests or in emotional excitement, which makes it difficult for them to be reached. However, these instincts as a part of racial inheritance are fundamental. Upon them are built habits, emotions and all other mental acts. Sunday school advertising should recognize these facts. It is not enough to tell people to go to church and Sunday school, to urge them into the men's Bible class, to reward them with badges or picnics, for attendance.

Those who have written on the psychology of advertising say that the greatest appeal in any advertising for any class of people is self-interest. There may be appeal to the public or crowd mind on frequent occasions, but in the last analysis, the appeal to the man or woman, boy or girl, to go to church and Sunday school must be an individual appeal, based on the individualistic instincts, founded upon some degree of intelligence or reason, kindled by some leading emotion, and pointing directly toward its own self-interest.

The third and last step in the magnetic form of advertising—the type that gets the whole man and keeps him, is the appeal to the emotion that is the ruling passion of his life. There are only a few elemental emotions after all. Love is the greatest—love of home, love of family, friends, country. Fear as an individual appeal is greatly out of date. It is chiefly a social stimulus. Sympathy and the aesthetic emotions are first cousins to love, while wonder, greed and companionship all have their place, though secondary. The purpose of the emotions is simply to set fire to the will and lead to action. The intelligent man, however, guards these runaway emotions more or less carefully, and will not let them burn too brightly, nor run the steam gage of energy to a dangerous point. But religion is neither wholly emotional nor wholly intellectual. Each is a check upon the other, and each element is necessary in advertising.

To summarize the order of advertising appeal would be as follows: First, to arouse one of the fundamental emotions, such as love of companionship, then by means of a simple address to the intelligence, proceed to uncover the elemental instincts of religion, thus appealing to the whole man. But no advertisement should stop with mere appeal. Attention has now been attracted and interest aroused, but two more steps are needed—Conviction and Action. The usual line of reasoning of a man reading an advertisement urging him to come to Sunday school may be very much like the following: "I might go to the men's class tomorrow, but then I'll have to get up early and wear these hot stiff clothes. Dinner will be late and we will have to give up our motor trip to the country with the family. Still that discussion on 'Can the Business Code of Ethics be Used in the Church,' ought to be interesting. Brown and Jones go and they have lots of influence down town. I'd like to mix with those men more. It helps a man in his business. One ought to attend some such class as this for the fellowship and the benefits he will gain. Still, if I go there, I cannot play golf in the morning, or go on the motor trip to the country with the family. I had intended to do a little work at the office and finish that book too. Yet, a man ought to get out more, particularly if he is tied up at his desk six days in the week. I can't expect my two boys to go if I don't go, and I surely don't want them to grow up ignorant of the church and the Sunday school and to be desecrators of the Sabbath. Yes, they have a pretty good program on next Sunday, according to this advertisement, and I think I'll go. It will broaden me a good bit. I'll get some fun out of it and it surely is the thing to do with two boys of my own."

Where Sunday School Advertising is Weak

The weakest part of the Sunday school advertising, to my mind, is that which merely attracts attention and commands without giving any basis for the will to act, or without providing for a variety of responses. Some people reason first, then let their emotions persuade them afterward. A second type are taught, in a sense, by their feelings which lead them to drift with the crowd. A third type consists of those without definite mental or spiritual goals, whose actions are purposeless or spontaneous, though seldom merely emotional. Another type of decision, involves a transformation of values, motives and impulses which lead to giving up superficial projects for more important ones. A few people always decide matters for themselves. They never give credit to any outside force. These people have a will that works slowly and heavily but always positively and triumphantly. They always persuade themselves. The public, however, which Sunday school advertising reaches, has been found in our large cities and even in the smaller towns to be composed mainly of the two types—"Reasoners," and "Feelers." The others can seldom be appealed to through advertising of this kind. Consequently the most potent part of Sunday school publicity is that which has to do with calculating values, and the suggestive and subtle appeal of these values in the phraseology of the advertising. Now value is power, and being aroused to a sense of values is a logical step toward feeling those values and powers in one's own life. Nearly everyone knows what "oging to Church" means—at least in its simplest aspect—and can calculate quickly what he would have to sacrifice to go. But what the advertisements usually do not do is to build up strongly a feeling of the value of going in the mind of the reader, as well as the creation of the belief that it would be much more of value to go than to stay at home. In these two ways, Sunday school advertising has not recognized psychological laws, and these two conditions are not all helped or remedied by exclamations such as "Go to Church Sunday," "Spend an hour in our cool church building," "Bring out the family to hear the missionary from India." Little constructive values are thus built up favoring Sunday school attendance. The few who may be appealed to may very likely be unable to coincide this chief appeal with the real merit of the service.

Newspapers Best Medium

In my brief experience with Sunday school advertising in Toledo, Ohio, at the Congregational church, where I watched many advertising

campaigns, and in South Dakota where I have had a part in Sunday school advertising, I have found it true that newspaper publicity is the best type for church and Sunday school, though it should be supplemented by other legitimate kinds. Moreover, it has been forced upon me very strongly that it is illogical and unscientific as well as very useless to try to appeal to men and women as though they were children, and boys and girls as though they were infants. The play and curiosity appeal may be well enough occasionally with the younger readers, but justice demands everyone in the home be regarded as an average, thinking, feeling, willing individual whose religious instinct is not wholly submerged and who has the same emotions and intellectual interests as those who write the "copy." This can be done best through the press.

Many different kinds of mediums have been used, such as circulars, programs, invitations, window cards, letters, street car advertising, electric signs, bill posters, magazine advertisement and newspaper advertisements. Nearly all the books written recently on Sunday school advertising, give the preference to the newspaper. This verdict is in keeping with the verdict of the retailers, merchants and business men of the country—99 per cent of whom have voted the newspaper to be the most successful approach to the public. This is true largely because newspaper reading has become an American habit. The newspaper has a dense circulation over a small area. It is read by many members of the family nearly every day in the year, and consequently impresses largely through repetition, reiteration, and long and frequent association. It is a large part of the natural background of every American home. One cannot overestimate the value to both Church and Press of regular newspaper advertising. Now religion, and the organized church are natural and well established forces, and their proper appearance in the home should be in the usual rather than the unusual or unnatural way. Bizarre advertising of church services often savors of the sporadic and sensational to many people. Mental truth, it should be remembered, is built up frequently, in many lives by and through the assurance given in frequent repetition and association.

If we grant that the newspaper is the most important medium for Sunday school advertising, the next thing to consider is the advertisement.

Newspaper men say that the reason why religious display frequently does not "go over," is because the copywriters do not know the psychological laws of type or location. For instance, in a display

ad, says a leading newspaper man, no churchman seems to realize that the top of the page and the left hand corner of the page and the right hand page are the best attention-getting positions in the newspaper.

Variety of Appeals Possible

Different appeals are made in Sunday school advertising. There is the appeal of special music, boys' choirs, church quartettes, stringed orchestra, violin solos, community singing. Or the appeal may be made through certain types of music, such as Christmas carols on Christmas Sunday, or patriotic music near a national holiday. Again, the appeal may be made through the subject of a talk or lecture to be given to the entire school, such as the "Patriotism of Christ," "Puritan America of the Present Day," etc. Sometimes prominent people are advertized to speak to the boys and girls of the Sunday school, or to the men of the "Open Forum." This speaker may be a business man, a local celebrity, a returned missionary, or a radical foreigner. Frequently his theme is not mentioned, but curiosity to see and hear the man overlooks the omission. Then there is the appeal to the social nature of man, his sympathy with others, his desire of companionship, his love of co-operation with an organized group, his fondness for discussion. Many Sunday schools have abandoned the old habit of offering prizes, rewards, something for nothing, to those who come out to services on special occasions. For this appeal frequently brings in the Sunday school drifters, and those who move from church to church and from town to town—to the highest bidders. Though not as popular as the other appeals, the most important is the personal, which should be subtle, suggestive, with full recognition of the ambition of the reader, his love of progress, and achievement. This appeal should also include occasionally a knowledge of man's interest in beauty or art or music, and his instinctive desire for amusement and comradeship. The average reader likes to be considered intelligent, religious, and above all, social.

In building an advertisement then, two or three laws might be considered. They are so simple as to appear absurd, but nevertheless are recognized as sound, not only by theorists but also by practical journalists. The first principle is, that advertisements in the abstract do not pay. It is true, in every branch and moment of life's activity, that "The real is the concrete." Every appeal, almost every word, must be definite and specific if it is to impress at all. This is the reason why an ordinary church and Sunday school notice among the religious notices of the paper, has little value, except as a directory. The name of the

minister, and name and location of the church, produce no mental imagery on the mind of the reader. But the subject of the minister, the theme for discussion in the Sunday school, the special features of the various classes, all announced clearly, definitely, through suggestion with a view of interesting him who reads, must sooner or later, (with proper reiteration), lead to some degree of action. If, as advertisers tell us, the average individual spends only fifteen minutes on his newspaper, anything that is to attract attention must be immediate and direct in its attack.

The next inference that might be considered is, that advertising should recognize the complex and varied conditions of life. No one acts from any single motive, but from a resultant of motives. There is a multiple crossing of ideas and ideals, and a perfect network of stimuli. The organized church has so many competitors, such as the theater, the field of sports, the automobile, Sunday excursions, the best sellers, entertainment and recreation parks, that it cannot hope to succeed by merely informing the people of what it is doing. It must project its purpose and methods into the inner life of the reader, and endeavor to arouse him to think and act. It is claimed by investigators that women are apparently more impressed by patriotic, family, and social challenges than are men, while men are moved more frequently than women by subtle arguments through the use of suggestion. Advertisers of Sunday school classes then, might well change their copy when giving publicity to the activities of a men's class from that which they would use for a woman's class.

The third and last law that might govern the advertiser of the Sunday school is that, while life is complex and that, while the real things are the concrete, man always acts as a unit. Sometimes it is his reason that acts, but it carries with it the whole man. Other times the individual is controlled by his emotion. Undoubtedly men are led oftener to act through their emotions than through their reason, particularly the ignorant, the untrained and the manual laboring class. But there is no better nor worse self, any more than there is an imaginative brain and an emotional brain. There is only one self which now functions as the Church-and-Sunday-school-going-self, and which later may be tempted by expediency or sensational appeal, to function as a Sunday-desecrating-self.

An advertisement is, after all, not the wording nor the type nor the paper, but the hidden appeal to the mind in its mental imagery. To obtain the best results, this advertising appeal should be greatly varied, without losing any of its directness. Much of it in the past has been

like the dazzle painting on our ships during the war, in its result. The purpose of this dazzle painting, as you know, was to render it difficult for anyone to determine the course of the vessel.

Avoid Special Pleading

A special warning should be given here, which is quoted indirectly from one of the laity, against the too frequent or forceful use of pleadings, exhortations and welcomes, such a "Come," "Welcome," "Public Invited," "Don't be Afraid to Come," which not only show an absence of ingenuity but above all—weakness. Pleading and begging of any kind for favor, or recognization, are surely not the proper tone for the church to use in connection with any of its services.

In conclusion, let me say that I believe Church and Sunday school advertising the past ten years has been growing superficially better, but fundamentally worse. I mean that the technique of advertising is improving, but the appeal is all too frequently to the eye-and-ear-man. The call is to the senses, love of entertainment and curiosity for the unusual. Now, without sacrificing all of this sense and emotional appeal, I believe the heart-and-head-man can be won by broadening the appeal of the printed page to include a forceful attack upon the strongholds of man's nature—the will and reason, judgment and instinct—instead of upon the outposts, the senses. Then he will be able to free the strong religious instinct within and to see and free the values that come before his intellect.

But what I have designated jazz advertising, merely exploits the weaknesses of man, while magnetic advertising tempts man where he is strongest. After all, advertising is a tempting, a trying, and the hardest kinds of temptation to resist are those that strike at our strongest or our best qualities. The devil used psychology when he tempted Christ to employ his divine power for a base purpose. Sunday school advertising should tempt man to use his best powers for a good purpose.

CHAPTER XVII

CHURCH AND SUNDAY SCHOOL BUILDINGS AND EQUIPMENT

Church Building Axioms

Henry Edward Tralle

MOVABLE partitions have no place in the modern church building. The church must first build its program, and then its house.

The church should build for preaching, teaching, worship, recreation, evangelism, and service.

The preaching auditorium should be also the assembly-room for the church school.

The church needs for its school work as many departmental assembly-rooms as it has departments, and as many classrooms as it has classes.

Every assembly-room and every classroom should be a complete room with four solid sound-proof walls and a solid hinged door.

A church should build a basement last, and then not build it at all.

A church building should tell the truth and not advertise itself as a garage or an apartment house.

A right building costs less than a wrong one, and a wrong one is expensive at any price.

Equipment in the Elementary Division

Mrs. Maud Junkin Baldwin

THE children are entitled to the vast parts of the church building, and to the best equipment obtainable.

We must lift the children out of the basement into light, airy tastefully furnished rooms.

If anybody must be taught in a basement, let it be the grownups. Their characters already are formed, and they are less influenced by physical environment.

We must spend more money on our children. We must surround

them with the most favorable physical influences. We must give them the best rooms and the best furnishings and the best equipment.

The children are the future leaders of the churches, and they must be better than those we have now. Then let us give them a chance.

Remodeling Church Buildings for Sunday Schools

George Earnest Merrill

THE development of church planning occasioned by the new types of Sunday school organization and of teaching has been rapid and, of course, largely unforeseen. Only a few years ago a single room sufficed for church services and for Sunday school; after that came the basement room used for both Sunday school and social meetings; and then, in the decades 1885-1905, the "Akron" Sunday school, with its radiating class rooms opening with folding partitions into a central area. Then came the modern phase; the introduction of specially designed class rooms and assembly rooms adapted scientifically to the uses of each Sunday school department.

Naturally the church buildings of the country have not as a whole kept pace, in their physical aspects, with these rapid developments in Sunday school requirements. Church buildings cannot be rebuilt in a day; they last rather for generations; and even when they become outworn there are often sentimental reasons (which rightly should be considered) which prevent reconstruction every quarter century, whatever may be the demands of scientific teaching.

In any case, only the more progressive church communities would desire to meet these demands. Churches are still being built with basement Sunday schools or with the "Akron" scheme—or with some specious compromise between these. Thus they are obsolete as soon as they are built: a condition to be deplored, but one which is, under the circumstances, quite natural and even inevitable.

Thus it happens that there are thousands of church buildings, ill adapted to the uses of a modern Sunday school, which cannot immediately be replaced by buildings which are so adapted. Obviously, there should be, in such cases, some middle course between a complete replacement, on the one hand, and on the other hand the continued use of an existing building which lays so great a burden upon the Sunday school; and such middle course may often be found in remodeling or building over the present Sunday school structure.

Subdividing an Auditorium

Let us consider first the one-room church building. I believe that it is unwise to attempt to subdivide such church rooms by means of curtains or folding partitions: first, because these are of very little practical use in isolating the different classes and, second, because they are unsightly. It has been demonstrated over and over again that efficient class-room work cannot be carried on in rooms separated by folding partitions. I think it is hardly necessary to labor that point here.

There are, in such cases, two alternatives to the use of folding partitions: first, the subdivision of the auditorium by permanent partitions, and second, the construction of a wing or addition containing the Sunday school rooms.

But suppose that the auditorium, being just large enough for the services, cannot be subdivided. In that case it may be practicable to build on a wing.

Now a wing will of course very greatly affect the appearance of the church; for that reason alone it ought not to be built without the advice of an architect; and besides, it will require in each case some expert study to determine just what kind of a wing (or wings) should be built to meet a particular condition. The existing plan, the shape of the lot, the exposures, the direction in which the building is approached, the architectural style, the materials, the number and enrollment of the classes—all these have to be considered. It ought to be perfectly obvious that no rule could cover conditions which can be so varied and so complex and which involve so many technical matters.

Generally speaking, I can say that a wing ought to lead from the narthex or vestibule of a church or, if that is impracticable, then from the side; and that the least desirable arrangement is a wing which leads from the rear of the pulpit platform.

Still another method of adding to a church is a wing built at the pulpit end. But except where the site or other conditions especially demand it, this is the least desirable way in which to build on new rooms. This is true because, (a) it is impossible to unify the circulation of the building—no one system of corridors or halls can serve all parts of it, (b) the new wing is inaccessible from the front of the building (presumably its main approach) and (c) because access to the class rooms from the auditorium is to be had only from the front. In addition to these reasons is the fact that it is extremely difficult to

make a rear addition look well and it is apt to injure the interior aspect of the auditorium by cutting off the light from the Sanctuary or introducing doorways on either side of it.

I have considered now only the one-room church, but of course wings can be built on churches having more than one room, and these wings can be one or two stories high.

Subdividing a Basement

A common type of the church which has more than one room is the church with a basement Sunday school. During the decades when it was thought improper for children to meet in the auditorium and when Sunday school instruction was largely unorganized and confined to little children only, the basement offered a practicable and economical space where the Sunday school, in one mass, could meet. The progress of Sunday school management and organization, of the sciences of ventilation and acoustics, and a truer understanding of child psychology have rendered such methods of teaching obsolete; but the basements remain.

Now whenever it is possible to do so, these basements should be immediatey abandoned for Sunday school purposes. They may become clubrooms; meeting places for adults; drill halls for boy scouts; banquet halls for church suppers; but no Sunday school work should be permitted in a basement, if that can be avoided.

It may be, however, that a church is compelled, because of its limited means, to make a temporary use of the basement for its Sunday school—or for a part of its Sunday school. In that case the basement room may be subdivided.

If only a part of the Sunday school is to remain in the basement, I recommend most strongly that this part be the senior, young people's, and adult, classes. We can put only two classes, let us say, in a new wing; then let those classes be the beginners' and primary classes.

The "Akron" type of Sunday school room had at least this merit: that it lifted the children out of the basement. Beyond that little can be said for it.

The remodeling of such a room presents some almost insurmountable difficulties.

I believe that we shall eventually build independent buildings or wings for every Baptist church in the country. We are beginning to understand at last the immense seriousness of this problem of religious education; we want to meet fairly and generously the responsibility which rests upon us to properly instruct our children in the funda-

mental truths of Christian doctrine and conduct; and for that end only the best equipment will answer. Remodeling can seldom give us that best equipment; but it is, at least, a step in the right direction.

Work of the Bureau of Architecture of the Methodist Episcopal Church

Frank G. Dillard

ONE of the first indications that the departmental Sunday school deal was taking hold on the church was a desire to provide adequate housing accommodations and efficient physical equipment. A great many letters came to the Board of Sunday Schools of the Methodist Episcopal church asking advice regarding plans for new buildings and modifications of old ones to fit them for a successful administration of the new scheme of organization. All of these inquiries grew out of a conviction that the older types of church plan did not meet the new needs. So many of these requests required technical knowledge that in 1917 the Board decided to organize a bureau under the Board of Sunday Schools.

The Bureau of Architecture had hardly become a reality before the attention of the Departments of Church Extension of the Board of Home Missions was attracted to the idea and an arrangement was speedily decided upon whereby the Bureau would be jointly controlled by the Department of Church Extension and the Board of Sunday Schools. This most happy combination has been continued from that time with a gratifying degree of success.

The original thought out of which the Bureau grew was that there should be an authoritative source of advice and instruction that would not only minister to the growing desire for practical building but would assist churches in avoiding wastefulness and at the same time develop impulses to erect more noble and reverent edifices for the House of the Lord.

Upwards of four thousand churches have consulted the Bureau offices since its establishment. These have come from every state of the Union and from many foreign countries. The correspondence with some churches is quite voluminous while from others comes only a request for information regarding services rendered by the organization. About eighteen hundred special plan schemes have been worked out in an effort to assist churches to adopt the right kind of ideals for their building programs.

The fundamental character of the church building plan is based on an aim to fit it equally well for the major functions of the church, viz., *Worship, Education, Work and Play.* The church auditorium must be such as will assure good acoustical properties and permit a dignified architectural treatment. The oblong room with chancel at one end is accepted as the kind that most readily meets these conditions. Auxiliary annexes to the auditorium must partake of the architectural treatment given the auditorium and be assigned to devotional uses such as would be appropriate for rooms of that character. This rule cannot always be applied to very small and inexpensive buildings.

Educational requirements are based directly upon the advice of the Board of Sunday Schools. The department room is recognized as the standard unit. For figuring purposes the normal proportions of department enrollments to total enrollment are assumed as follows:

Beginners, 10 per cent; Primary, 12 per cent; Junior, 14 per cent; Intermediate, 12 per cent; Senior, 10 per cent; Young People, 12 per cent; Adult, 30 per cent.

Rooms for Beginners, Primary and Junior departments must allow 15 square feet per pupil. They must be above ground, light, airy and attractive with architectural details such as grouped windows, bays, fireplaces, etc., that will contribute to a semi-domestic atmosphere. There should be no provision for class separation in these rooms. Small round table for Primary and Junior classes of from six to eight are to be set in the open department room so that every class is under the eye of the department superintendent. Beginners and Primary departments may be combined in schools under 150 enrollment.

Intermediates and Seniors should each have a large open, attractive room at 8 square feet per pupil that can be used for department assembly and social purposes and additional small rooms for at least six classes each at 7 square feet per pupil. In schools under 250 enrollment, Intermediate and Senior departments may be combined and assigned to a large room with portable arrangements for class separation.

The Young Peoples department should have a long and rather narrow room with means of dividing it into a number of class rooms commensurate to the department enrollment. Social parlors for men and women should be provided for adult classes. Each department room must be designed to serve the social needs of the group to which it is assigned. It is desirable to develop a sense and pride of

proprietorship within each particular group of the church's constituency.

Provision for play life does not require an equipped gymnasium; in fact the word "gymnasium" has been largely eliminated from the nomenclature of the Bureau—"Community Hall" is used instead. The minimum size of this room for very small and inexpensive churches is thirty feet wide, fifty feet long and fourteen feet high. For more commodious church buildings the community hall should conform to the standard playing floor sizes for basketball and indoor baseball, and be planned with a stage for dramatics, lectures, etc. Kitchens and other utilities must conform to generally recognized standards for convenience and economy of labor.

Building Progress Among the Disciples of Christ

John H. Booth

Secretary Department of Church Erection United Christian Missionary Society

THE Board of Church Extension (now the Department of Church Erection of the United Christian Missionary Society) in thirty-four year's helping the Disciples of Christ to build, never faced so many demands as now. During the past twelve months, requests have come to this Department for loans and gifts, to help churches of the Disciples of Christ to build, that aggregate about one million and a quarter of dollars. Many State Missionary Societies among this body of people have on great building programs. Illinois, for instance, is now in the midst of a five year building campaign. The aim is to dedicate one new Christian church a week during this period. This campaign is already on, and so far the aim has been reached.

The Church Erection Department of the United Christian Missionary Society has a permanent loan fund of $1,850,000 which is growing at the rate of over $100,000 a year. This great fund is stimulating the Disciples to build more and better buildings. The Board requires all churches seeking its aid to submit its building plans to it for inspection. By this ruling many architectural blunders are avoided and better and more efficient buildings are being constructed. This loan fund is helping the Disciples of Christ to acquire a vast amount of church property. It is a revolving fund. It runs the mill with the water that has passed. It began only thirty-four years ago and with a sum of

only $10,000 but by keeping its funds intact, it has loaned six and one-half millions of dollars to more than 2,200 churches in North America and thereby made possible the erection of about twenty millions of dollars worth of church property.

Nothing has so advanced the plea of the Disciples of Christ for unity, and nothing has so strengthened its preaching of the gospel as the building of splendid temples of worship in strategic centers. R. E. Dunlapp, state secretary for the Disciples in Arizona, a man who has given his life on the frontier, says, "A good building does vastly more than house a church and make a comfortable home for a family of Disciples of Christ. Thirty thousand dollars loaned by the Church Extension Board to Phoenix put the Disciples on the map in the whole Salt river valley. Twelve thousand five hundred dollars loaned to Douglas, made possible a building which has attracted more attention to the character and mission of our people and our plea of unity, than all the fifteen years of service of faithful men with no adequate building." Good buildings, efficiently equipped for the work, are absolutely essential in the establishing of the cause of Christ in any field of the world.

Community Houses in the Great Cities

The Disciples of Christ have built community houses in New York, Chicago, Cleveland, and in the coal and coke regions of western Pennsylvania. These buildings are equipped for work among immigrant peoples. Not only religious, but educational and social programs of service are carried on in these buildings. These institutions are all owned and operated by the United Christian Missionary Society.

The most fundamental task in the work of the church is the teaching of the religion of Jesus Christ. The Bible School, which attempts to do this, should be a real school of religion. As taxpayers, we spend annually hundreds of millions of dollars in this country upon our public school system. Our public school buildings are as modern and well equipped as modern science can make them, and the instruction is the best that money can buy. Our youngsters go to these great institutions and sit under college-educated instructors five days in the week and six hours a day, all to get a knowledge of the arts and sciences; and on a Sunday, these same youngsters, in thousands of instances, go to old-fashioned meeting-houses—the single-cell type of building—crowded with six or a dozen classes in the one room, to receive their religious instruction. Such a comparison is bound to have its effect on the lives of these young people.

CHAPTER XVIII

MUSIC AND PAGEANTRY

The Fine Arts in Religion

H. Augustine Smith

THE fine art of hymn singing has come and gone. Regnant in the days of Lowell Mason and his children's concerts in Park Street church, Boston; John Zeundel at the Plymouth church organ during Beecher's days; William Bradbury in Baptist Tabernacle, New York City; Sherwin and Lathbury at Chautauqua, N. Y.; congregational singing today has lapsed into *painful silence.* Caught up by the great war and stressed for its emotional glow and compelling unities, community singing reached unwonted heights. Now we are muffled and shrouded, supine in the plague area of *spectatoritis,* content to buy our music and sit on the bleachers to see how hirelings work.

When we do sing, seventy-five per cent of all participants sing *notes* and not *words.* Only the swift and accurate reader is able to negotiate the tenor, bass or alto part and plumb or scale the soprano depths or heights; and have mental energy left for the text. Cross-examine the next hymn singing congregation on the poetry, the on-rush of stanzas, the surge of thought and feeling. Query the next hymnal committee on how they proceeded to choose a new book; playing it *through* at the piano or reading it through, and *again* through, for its poetry.

Schools of religion should usher in a new day for the dying hymnal, for the ragged and torn Psalter. Not only will they put an end to the disreputable collection of jazz and language heaped upon Sunday schools, but they will make the hymn book live, stressing its wonder stories, its famous men and women, its nature descriptions its portrayal of crises in the history of mankind, its devotional warmth and range.

We should follow Paul's advice to the excitable Corinthians and Colossians—"sing with *spirit,* sing with *understanding* also. Sing with *pep*—sing also with *penetration!* Sing with the lungs and larynz, sing also with the gray matter, yea, from the nostrils up! Sing with an understanding of the pictorial values in the "America, the beautiful"

adjectives; catch the climactic nouns in "We've a story to tell to the nations"; accentuate the verbs in "Christian, does thou see them"; dramatize the dialogue between a group of watchmen and one of travelers in "Watchman, tell us of the night." Tie up hymn singing with history, biography, literature, music, pictures, drama. Paint in the backgrounds, play up the high lights, linger in the shadows of the Corn Laws of England and the reconstruction period after Waterloo as *"God save the people"* is sung. What a symphony for youth is the hymn: "I would be true, for there are those who trust me. I would be pure, I would be strong, I would be brave, I would be friend to foe, to friendless; I would be giving, forgetting the gift, I would be humble, I would look up, and laugh and lift."

A pageant of lights is the Golden Canon at Easter time! For a thousand years at Athens and elsewhere, one solitary light communicating its light to a thousand, ten thousand tapers, has set all Greece and all Eastern church areas afire just before the dawn of Easter. Throughout this pageant of lights rings the Easter hymn—"The day of resurrection, earth tell it all abroad." Haven't you sung it again and again?

The fine art of hymn singing will evaluate church unity. The community church, the community school, city wide commemoration of this or that event will look searchingly into the fields of denominational reciprocity. The following ten hymns are chosen from Anglican, Roman Catholic, Unitarian, Methodist, Presbyterian, Congregational sources. All hymns can be used by Roman Catholic, Protestant and Jew alike without offence to any one. Yet here are ten best hymns out of 400,000, best in singing the Christian life for children and youth, best in the widest possible range of subject matter; and without denominational tags.

"Nearer my God to Thee"—a charming Old Testament story

"Faith of our Fathers"—a close-up of the Early Christian church and since.

"Lead on, O king eternal"—or the Kingdom of the peacemakers.

"I would be true"—a creed for daily living.

"God save the people"—the anthem of democracy.

"Day is dying in the west"—or God's out of doors.

"Praise to God and thanks we bring"—all the year through done in song and meter.

"O beautiful for spacious skies"—or America, past, present and future.

"These things shall be, a loftier race"—or the League of Nations in peace.

"Ten thousand times ten thousand"—or the chant of Immortality.

The *fine art* of *choral singing* has prospered in many lands. England, Germany, Russia, Italy have cherished traditions in this field; good music self expressed by the masses and by skilled singers in smaller groups. In America we deliberately go into the open market and buy our music. Quartets edify us, or otherwise, on Sundays, talking machines play for us in home life, opera jazzas us to bed at the midnight hour, while Madam S. of foreign vocal training negates all conversation in drawing rooms. How long are these conditions to endure? No children's choirs, no interpretative sweep in public school music, no releasing of child ideals and uncanny art powers in the field of the Messiah, Creation, Elijah, Pilgrim's Progress, Children's Crusade. "Too difficult"—the inevitable reply! Recently the writer conducted a concert performance of "Faust" with children under 13 doing most of the singing.

Children, of all singers, should be the very first in the field of the Hallelujah Chorus, the Largo, the Pilgrim Chorus from Tannhauser, the Elijah arias, and all of the Gounod colors of ravishing melody and fascinating rhythms. It is worth all that it costs in leadership, equipment, time schedule, curriculum, to bring child life and youth close up to the sublime utterances of the masters. The week day schools with a 15-minute drill in the classics, under expert leadership capable of making this valued period glow with light and heat, may make choral drill a veritable red letter sector in the day, not only inspirational but educative with its ramifications into history, geography, literature, the Bible, the arts.

The *fine art* of *community ritual* is a direct protest against ecclesiastical worship. The latter has been built upon theological tenets, on the prophets and ecclesiasts of old, on tradition and smug prejudice. We have had enough of sacredotal monologues, of priest and deacon duets. We need rather the will to fellowship in ritual, the human family at worship, congregational participation, at once full voiced, willing, heart to heart, hand in hand; congregations reading from side to side, singing like the sound of many waters. Community ritual challenges the place of Saints Days over Children's week, of Whitsunday over Father and Son, Mother and Daughter periods. New subjects claim the attention of both church and state: Armistice Day, Church Federation Day, City Beautiful Week, World Peace and Brotherhood, Education day. Next texts, new ritual, will work wonders

in displacing certain imprecatory Psalms, slashing sections out of canticles and chants, sluffing off vain repetitions and pagan wailings.

The *fine arts* of *pageantry* and *visualization*, in combination or separately, are of particular value in high schools of religion. The dramatic loves, the youth who is enamored of the foot lights, whose chivalric intuitions should lead him before the heroine with pure heart, whose taste for style, for color, for piquancy are inborn, whose emotional over-load needs a safety valve, will find in drama personal redemption.

He who impersonates Isaiah in his hour of vision, "I saw the Lord high and lifted up," can never be same youth after living his part. Pageantry and living pictures are marvelous teachers of history, of biography, of social problems. The church would do well to make her shrine a home for Christian pageant masters and students. She will fill her auditoriums Sunday nights, she will vivify Sunday school lesson material, she will grip her restless adolescent life and save them from blind alleys, down whose foul stretches are questionable modern dances and free-love movies.

The test of curriculum material is in its actual use in the class room and measurements of individual pupils. This paper is based on the actual teaching of 36 lessons in the Malden High School of Religion last year. The series proved an unquestionable success.

Worship in Christian Education

Harold F. Humbert

Assistant Professor of Religious Education, Boston University

WORSHIP should be adapted to the worshipper's stage of development. As the child's food, clothes and lesson courses are planned to meet the needs of his unfolding life, so the programs of worship in the church school minister to his devotional needs.

The child's earliest experience of worship should be in the home. As he sees his mother's face lighted with the spirit of worship, he is unconsciously lifted into a new realm. His baby lips are taught to speak to God.

The little child needs to know prayer forms in which he may worship. How many children are still being taught that barbarous heathen prayer, "Now I lay me down to sleep?" Why do I refer to that prayer as heathen? Because heathen connect God with their fears. When the child says, "If I should die before I wake," a tremor of

fear runs through his heart. The American Standard Revised Version of the old prayer is Christian in sentiment:

"Now I lay me down to sleep.
I pray thee, Lord, my soul to keep.
Thy love go with me through the night,
And keep me 'til the morning light."

As the child grows, mother and father encourage him in his spontaneous prayers of praise and petition. How wonderful and sincere are his utterances!

When the child enters the Kindergarten Department of the church school he meets a teacher who helps him to pray. She asks all of the children in her little flock to name the good gifts for which they are thankful. Shoes and clothes and birds and flowers—all these and a multitude more are recognized as coming from the heavenly Father. Then the Christian teacher leads her children in prayer, gathering into a few simple sentences the expression of the littler worshippers.

Years pass. In Primary and Junior Departments, the culture of prayer continues. Children learn the prayer which the Lord taught his disciples to pray. Classes compose prayers in which they lead the department worship.

When the days of adolescent crisis arrive, boys and girls are helped over the hard places by being able to talk with God. In class and department sessions, they pray on behalf of one another. Listen to the fervent prayer of the Senior boy on behalf of a comrade who is ill: "God bless Jack. He's a peach of a fellow. Help him to get well. Amen."

The worship periods in the church school include devotional Bible reading. Sometimes the department quotes a passage from memory. Sometimes they read the words of Scripure responsively. Sometimes an individual reads from the Book of God. In varied ways the Scripture brings its inspiring message.

The church school has an important responsibility to train in worship through music. The songs that are sung together leave an ineradicable impress upon life. When the treasure house of music is so rich, why should leaders select other than the best? Hymns should have both literary and religious value.

The power of the devotional life passes from leader to youth. Fairbairn never spoke a truer word than when he declared: "Christianity is the contagion of a divine life." Church school leaders have the glorious privilege of helping boys and girls to worship the Father in spirit and in truth.

CHAPTER XIX

DAILY VOCATION BIBLE SCHOOLS

Material for Bible Work

Rev. Charles Peters, Ph.D.

IN ALL the biblical literature compiled for use in the church vacation schools there seems to be general agreement with regard the purpose that this same material shall serve, namely, to build up the Kingdom of Christ in the hearts and lives of the pupils. The manners suggested for using this biblical material, however, varies among writers preparing the various text books for the accomplishment of this common aim.

Usually three different methods are followed in the application of biblical material for the development of the lives of boys and girls. They are (1) *the direct presentation method* of the biblical material to the minds of the pupils. By this we mean that the writers of Bible lessons seem to think that character will either be formed or reformed if boys and girls have thoroughly fixed in their minds the teachings and admonition of the Bible on all phases of moral and spiritual endeavor. Hence, a passage of Scripture is chosen as a memory text and the definite phase of life set forth by this same passage of Scripture is designated *the subject* of the lesson and heads the lesson material. At other times the reverse procedure is followed. The writer's desire to stress a definite element in human character, and then they select the Bible passages that either bear directly or else remotely on this subject.

We have (2) *the systematic presentation* of biblical material underlying the preparation of some of our text books used in the church vacation school. Here the biblical material is arranged after some orderly fashion, similar to the subjects found in textbooks used in our public schools. Courses in the Bible have been prepared for boys and girls in the form of character studies (biographies), Bible geography, the origin of the Bible, etc. It is the contention of those who present the subject matter in such a systematized fashion that the

youth should have an intelligent knowledge of the Bible itself. This Biblical knowledge will naturally provoke many suggestions for the formation of right character. Undoubtedly this method of preparing lesson material has its place for the church vacation school program. Yet much more remains to be done before character formation will usually take place.

There remains (3) the potency of *the indirect method* of presenting biblical material. The writers of this method who present lesson material for church vacation schools are primarily concerned about making proper contacts with the child through various problems in conduct. It is only when the solutions of these problems are being suggested that the authors refer to biblical teaching, both by precept and example. It is only natural that the Christian ideals entering into the development of Christian conduct should be presented at the time in the lesson when the child realizes the force and meaning of these same ideals.

We should also state that there are those who claim that extra-biblical material may be effectively utilized for the formation of character in these schools. They claim that God does not confine his revelation to man only through biblical literature, but that even today, as well as through the entire history of the race, God is being revealed through the lives of human personalities. This progressive revelation on the part of God also implies that he reveals himself through nature, art, etc. Hence, courses in character building for the church vacation school have been prepared, in which this extra-biblical material is also utilized. Our survey is at this time, however, strictly confined to biblical material that has been prepared for the summer school and we shall not venture, therefore, into forbidden paths.

Examination of Textbooks for Biblical Instruction

After examining the textbooks dealing with biblical material for these schools we find that, by far, the largest per cent of them resort to the direct or abstract method of presenting biblical teachings. This method is largely pursued by writers of biblical lesson material for the Christian Church, Baptist Church, Presbyterian Church and the International Association of Daily Vacation Bible Schools. In some of the textbooks published by the Presbyterian Church, the second method of arranging the biblical material in some systematic order is followed. This is evident by the title of such books like "The Life of Jesus and How We Should Live," "Growing as Jesus Grew" and "Heroes of His Faith."

The Abington Press has also published some works in which the

second method is resorted to, particularly, in such books as, "The Geography of Bible Lands," "Jesus Among His Neighbors," "Life and Times of Jesus," "Hebrew Life and Times."

The books stressing the indirect method of introducing biblical material are largely furnished by the Abington Press and among these are the following: "The Beginners Book in Religion," "The Good Shepherd," "A First Primary Book in Religion," "A Second Primary Book in Religion," "Every Day Lessons in Religion," "Tales of Golden Deeds," "Boys and Girls of other Lands," "The Rules of the Game," "Followers of the Marked Trail," "Citizen, Jr.," "Living At Our Best," "Jesus' Ideals of Living," "Christianity at Work," "Finding My Place," "Myself and My Work." The Pilgrim Press also publishes an excellent book of this third class, namely, "The Mayflower Program Book." I should say, however, that this last series of books has not been definitely prepared for the church vacation school but the lessons in these textbooks can be easily utilized by these schools.

Large Room for Good Material

From this brief survey of the biblical lesson material for use at the present time in the church vacation school we are convinced that scarcely has there been a beginning made in producing adequate material for a constructive program to meet the vital needs of boys and girls for their long summer vacation period. We believe that because of this dearth of material and the consciousness that strictly psychological methods should be pursued in building up the character of boys and girls much more material for the summer schools will be prepared presently by the various denominations, or by interdenominational efforts. That the subject matter of these lessons will be largely arranged after a concrete and indirect manner whereby the Christian ideals of conduct are most effectively suggested. That not only will there be provided information-material in these textbooks but that also conduct-material will be found in each lesson. By this we mean that we shall not content ourselves by merely informing children concerning Christian conduct either through the direct or indirect use of both biblical and extra biblical material but that we shall also assist the children to live the Christian life through the development of Christian attitudes and habits of conduct by definitely promoting character projects in home, church and community life. Finally, our great aim should be to develop the type of character in which the dual commandment of love is predominantly exemplified and appreciated. We should bend all our efforts in these summer schools for boys and girls toward

the definite realization of this great principle of love toward God and our fellowmen.

Organizing For Community Schools

E. C. Knapp

IN MANY a community today, two or more churches desire to *cooperate* in conducting a community Daily Vacation Bible School. Sometimes the community is small and there are only two or three churches. In that case the Primary may met in one church and the main school in another. In larger communities where five or ten churches may unite, four churches are usually used—one for the Beginners, another for the Primary, another for the Junior and still another for the Intermediate. In this way each department has the exclusive use of one church.

It has been my privilege within 30 days to help organize several community schools. It may be more helpful at thi stime to give a few *experiences* instead of giving theory or general suggestions.

Case No. 1. A minister in a college town, who had formerly conducted a denominational vacation school in another town, found that all four churches were discussing the advisability of conducting a school of its own. Instead of having four separate schools, he wondered if it would not be better to have a large community school, using all four churches. He talked with several of the leaders in each church and found that they favored the community affair. He therefore called together twenty or more workers who decided upon a community Daily Vacation Bible School, putting the Beginners in one church, the Primaries in another while the Juniors and Intermediates used the other two churches. They appointed several committees—a—building, b—staff, c—program, d—finance, e—publicity, f—recreation, etc. They sent for thetextbooks put out by the various houses and after careful examination made their choice, using some from one house and some from another. They asked each church to raise its share of the budget and to provide its share of workers. The school enrolled nearly 300. Each department not only had a separate church building but a separate yard or playground. Moreover each department was supplied with a good piano which would not have been true had each church planned to hold its own school, running it in two or three groups.

Case No. 2. In a town where there were only two churches a young

lady had worked up sentiment in favor of a vacation school. In asking for help it was found that some college young people from the other church might help in case it were a community school. The workers of both churches came together and after discussing the situation, it was suggested that they not only unite on a community school but that they ask the school board for the high school building which was much cooler and much better adapted to vacation school work. The school board readily consented and the vacation school was very successful.

Case No. 3. In a small city the ministers met and after discussing the question of vacation schools, one minister asked if it would not be better to have a community school, using four churches and asking the boys and girls of all denominations to attend instead of having two or three denominational schools which would reach only part of the children. It was decided to have a union meeting on a Sunday night, followed by a conference for the purpose of appointing the various committees. During the following week, these committees did their work and on the following Monday when the school opened, four churches were used, more than 400 boys and girls were enrolled, the best story tellers, recreation leaders and Bible teachers were helping and best of all the newspaper gave much space to the undertaking because it was a community affair.

Case No. 4. The county president called together the workers for a conference on vacation schools and while they were urged to conduct local schools in their churches, the sentiment in that particular town was that better work could be done by using four churches, each church having a department. The necessary committees were appointed. The school enrolled nearly 500. The best leaders in the town, regardless of denominational connection offered their services.

In no two towns have the community programs been exactly alike. They have depended upon leadership, enrollment and buildings. However the question of program is not part of this topic. We are to consider primarily the organizing of the community school. As a rule, back of every school there is first of all one interested leader who creates sentiment.

Out of the dollar spent by the average church on itself, only two cents goes to support the Sunday school.

Church Vacation School

A Suggested Program for Conserving Results and Preparing for Further Work

Thomas S. Young

THE church vacation school is one of the great opportunities of the church. Coming at a time, when, for three hours per day, five days a week for four, five or six weeks, children are free to attend and are still under the influence of habits formed in the public school, provides a situation that would be difficult to surpass.

Place in Plans of the Church

A church vacation school should be as much a functioning of the church as the prayer meeting or a series of evangelistic meetings. It may well be initiated and promoted by the workers in the Sunday school, it may even be financed by the Sunday school, but it must be recognized as a church responsibility if the largest results are to be gained. It is A UNIT OF THE CHURCH SCHOOL PROGRAM and not simply an activity of the Sunday school sessions of the church school. As such a unit it should be correlated with the other sessions or units of the church school.

Work in the interest of the vacation school during the public school year may be considered under two heads, conservation and intensive preparation.

Conservation of Vacation Work

The program of conservation involves the whole question of correlation of the religious educational program of the local church.

It is fully recognized that the church school has other function in addition to conserving, preparing for and carrying out a vacation school. But if in the interest of conservation and preparation for vacation schools correlation of the organizations, programs, and times of meeting of the constituents in this field can be effected, a satisfactory step has been taken in the direction of a real program or system of religious education for the local church school.

The following factors will enter into consideration in the formation of a correlated program for conserving the work of a vacation school:

a—The pupils, 4 to 15 years.

b—Organization within the field.

c—Lesson courses of such organizations and course to be used in conservation.

d—Time available for use.

e—Adults and older young people to be trained for service in this field.

f—Conflict and overlapping to be avoided.

g—Existing programs to be supplemented, not antagonized.

In order to accomplish the things suggested in the foregoing list the following may be observed:

1. The time to begin is as soon after the opening of the public schools as possible.

2. The times possible for use may be named in order of value, Saturday afternoon for Primary and Juniors, and church night for intermediates or, following the public school any day for the Primary and Juniors or Sunday afternoon for all three departments.

3. This is really a session of a church weekday school and may be established whether "RELEASED TIME" from the public school day is being used or not.

4. Program and lesson courses.

a—The program suggested is that of the vacation school modified to meet the shorter time available and other local conditions. A Sunday afternoon meeting might necessitate eliminations from expressional activities used at other times. This would be a matter of judgment for local workers.

b—Organizations—Organization now existing need not be disturbed for the foregoing plans. What it does is to increase the scope of activities and insure larger interest and attendence for these organizations, by making the work departmental rather than bounded by membership in organizations. Each organization may function as such when the program in its field is presented.

c—Lesson courses—Lesson courses used in this session for conservation will be selected in accord with the program of the local church. Having in mind especially the possibility of making this session an opportunity to develop the expressional life of the child so that it shall eventuate in conduct. The session may well come to be known as *Conduct sessions*. It will preserve many of the forms and

activities of the vacation school but lend itself to other organizations and programs with which it is to be correlated.

5. How about the children's missionary organizations? These should be given one or more of the *Conduct* sessions each month.

What about the Junior and Intermediate B. Y. P. U. and C. E. or other young people's organizations? There would be no reason why the courses in general use should not be incorporated with the *Conduct* session by an extension of time, if that seemed desirable.

6. Reference has already been made to the time available for use. Little difficulty will be experienced if the conservation work is considered as departmental in its scope and all organizations coming within the scope of the department are considered in the adjustment of time.

7. Training of adults and older young people. Training for leadership should cease to be haphazard and spasmodic. It should be under the direction of leadership and teacher training departments, with the advice and support of a committee of religious educational. Teachers should be selected and appointed for the "Practice Teaching" required as a part of the third year of Specialization in the New Standard Teacher Training Course." Others who may desire to prepare for life work among pupils of any particular age may be assigned to continuous work in that department while those doing "Practice Teaching" may serve under them. Where normal schools exist for training public school teachers, practice work in a well conducted Conduct session or church week day school will oftimes be accepted for credit. In the new courses being introduced in community teacher training schools, practice work will be required before graduating diplomas are issued. These church week day schools or conduct sessions will give opportunity for this practice.

A program for conserving vacation school results and preparing for another year may be formulated as follows:

a—Sell the proposition to the church, during the month of September.

b—The church conduct session of the school beginning October, first week.

c—Secure church authority for vacation school expenses in the church budget.

d—Christmas season ending of first semester, celebrating with a Christmas tree filled with gifts, expressional tokens of pupils of conduct session.

e—Easter celebration with public presentation of pupils who have accepted Christ since the beginning of the school in October.
f—Children's Day and graduating occasion for those who have done satisfactory work in practice teaching.
g—Departmental intensive training conference.
h—Opening of church vacation school.
i—Commencement of church vacation school and granting of certificates to pupils.

The average Sunday school teacher is a married woman with two children, and only 6 teachers in 100 have had a college education.

CHAPTER XX

TEACHER TRAINING

Teacher Training Promotion in the Local School

Theodore Mayer

THE need of trained workers in our Sunday schools has been fully shown. But here is the Sunday school worker who thinks of the problem in his own school and ventures to say; "It is well enough to talk about teacher training but with us, we are glad to get anybody." The object of this discussion is to help this person and to set forth a number of principles and methods that will be helpful in the promotion of the training workers in the local school. It is not an easy task, it will take much work and persistent effort, but it will be tremendously worth while.

1. *The church must recognize its obligation and opportunity.* In the successful promotion of teacher training in the local school the whole church must be led to recognize its obligation and opportunity in this work. A teacher training promotion program must include an appeal to the church for the recognition of the responsibility for religious education. Very frequently we find that the training class is a little side issue of the Sunday school where, in reality, it should be one of the important concerns of the church.

2. *Church school workers must recognize their responsibility toward the church.* The lack of interest and co-operation on the part of church school workers is frequently due to the fact that these workers have never recognized their responsibility to the church. The church itself may be at greater fault than the workers. Often in conferences of teachers the question has been asked, "How were you appointed to your position as teacher?" The reply usually indicates that the original appointment of teachers is very indefinite and least of all does it suggest that the church is extending a call to the person to serve in a position of greatest responsibility. How differently that teacher must think of her work, who has received a letter from the church committee responsible for the securing of teachers, informing her that the committee has chosen her as one of those persons to whom the church desires to entrust its

boys and girls for Christian training? That church which has learned to give time and thought to a definite calling of its teachers will have made a long advance toward increasing the dignity and responsibility of the teaching profession. Such workers will also be more ready to respond to a teacher training program.

3. *Someone responsible.* Teacher training in the local school will only then be effective if someone is responsible for its promotion. In order that definite attention may be given to the whole problem of training teachers, it is urged that a committee of five be appointed. All questions regarding training may be referred to this committee. The committee should consist of a chairman especially qualified for this work, the pastor, the superintendent and two other members.

This committee would be a standing committee and should thruout each year carefully foster every teacher training interest. It will be concerned with courses of study. It will invite, by letter, young men and women from various classes to serve the church and enter upon the definite work of training for it. It will secure teachers for training classes and provide the necessary text books.

4. *Make training work permanent.* The promotion of training work never ends. The present workers need constant encouragement to continue their training in various ways. Constant effort should be put forth at workers' conferences to foster helpful study and discussion.

5. *Consideration of present and future workers.* No teacher training promotion program is complete unless it considers both present and future workers. These are two very distinct groups. Much emphasis should be placed upon promoting the class of selected young people who meet at the Sunday school hour. The program of promotion will aim to create such an atmosphere that it will be truly an honor to receive an invitation to the training class membership.

Here is a fine opportunity for the church to show its interest. We speak of graduation services for training classes. They have their purpose, but why not a "dedication service" for this class at the beginning of its work? The class members have been chosen by the church and such a dedication service would provide a fine opportunity to pay tribute to the high calling of all church school teachers.

Promoting Training Classes

Samuel B. Fares

THE objective in our teacher training promotion by associations for the coming quadrennium can be very easily stated. It is to organize a training class in every Sunday school on the continent; the course of study to be the Standard Teacher Training Course; the class to consist of young people between 18 and 24 years.

A survey of the situation reveals the fact that in order to accomplish this we shall have to go through blood. For the Ministry are not yet "sold" on religious education as a means of grace; the church officials in the large are afraid of it because the program will cost money and be directed at a non-subscribing element in the church membership—the children and youth. Sunday school superintendents are not at all sure that we ought to go wholeheartedly into the ministry of teaching, and the rest of the church know very little about it.

Teacher training must be popularized and its importance established. Among the things that the Sunday school association can do are:

1. Give public recognition to those who have graduated from a teacher training course each year.
2. Secure the publication in the papers of names of those who take the examinations, as a bit of news.

Plans for Conducting Church School Training Classes

A. B. Withers

HOW shall the churches organize for trained leaders?

I. *Training prospective workers.* The middle and later teen age is our field. It is the high school and college age, and our young people have many advantages for this work. They are, as a rule, already overloaded with studies. When are they to find the time for this work? The best solution seems to be in the training class meeting at the regular Sunday school hour.

II. *Training present workers.* Our churches must not overlook the training needs of those who are now doing the work in the Sunday school. How shall we provide for them?

1. The regular training class. This plan needs no explanation.

2. The intensive training class. This plan is growing in popularity, and has many advantages. Some of these are: (1) It takes a shorter period to complete a unit of the course; (2) The interest is continuous, as the lessons follow one another in close succession. The plan may be varied, but usually five successive evenings are sufficient to complete a unit of the course. Two lessons may be given each evening with a brief intermission between. After four to six weeks the second unit of the course may be taken in the same way, and this plan kept up till the course has been completed. The speaker has had some very satisfactory personal experience in this type of work, and heartily recommends it. We would advise, however, that the textbook be given out to the pupils in advance.

3. *The church night school.* This plan has much to commend it. The church should provide its members opportunities for instruction along all lines that make for intelligent church-membership. There are variations in this plan, and provision can be made for entire families to meet, and after luncheon and social time together, separate into groups.

Community Training Classes and Training Schools

Edward H. Brewster

ONE way to train Sunday school teachers is to train them together. By this I mean gathering the teachers of different schools together in one class and taking teacher training courses rather than to have separate training classes for the different schools.

The community training class has some very great advantages. It has the advantage of numbers. Many teacher training classes fail to appeal because they are so small. And many fail to last for the same reason. The community class while not always very large is always larger than a class held for one school would be. It has the advantage of better teaching. It may be difficult to obtain suitable teaching talent for three or four classes in the same community. It ought not to be difficult to find one teacher for one class. It promotes Christian fellowship. One thing we need to know is to know each other. The exchange of ideas which takes place in a community class is invaluable and the sense of unity in a great work is most inspiring. It makes a great impression upon the community. A large thing always does. Many may be enlisted in the service of teaching who would not be through the church class.

The promotion and administration of a community training class is simple. Inform all the Sunday school teachers of the community of what you propose to do. Get them together. Appoint committees on textbook, teacher, time and place of meeting. Have the committees report and go ahead. Meet for a limited period, ten or twelve weeks. Have examinations. Take a breathing spell and start again. Teacher training has come to many communities by this method that would not have had it otherwise.

The community training school is the community training class expanded. It is the application of the same idea to a larger community. It is more of it. Naturally more organization is necessary and more expense involved. The best way is to have the churches represented in a community council of religious education, preferably the pastor, superintendent of the Sunday school, and one or two lay delegates from each church. Let them choose from this number a smaller body to be known as the executive committee or the Board of Religious Education. Have this body select committees on curriculum and teachers, finance, publicity, time and place of meeting.

Be sure to have an adequate building; a church building if possible. Provide sufficient funds. One way is to charge the students a registration fee of two dollars per semester and have the churches interested give guarantees. The cost of a school will vary according to your program. Get good teachers. Always remember it is a school and a school presupposes teachers. Let them be paid for their work. The custom has been to pay teachers in community schools at the same rate as teachers in public night schools. Choose your courses carefully. Every school should offer Bible, psychology, pedagogy, and method courses. Not all courses need to be given every year. This is especially true of method courses. Have a dean and registrar, the former to preside at chapel services and direct the work of the teachers, the latter to care for the registering of students and matters of finance. Begin with a semester of work if you cannot plan for an entire twenty-four weeks. Be sure to get publicity. Send bulletins to all Sunday school teachers in the city; letters to pastors and superintendents; solicit special groups with relation to special courses to be given. Use the newspapers. Have four-minute speakers in the churches previous to the opening of the school. Finally be business-like. Keep a record of the attendance. Have examinations. Give the students grades. By such means you can awaken whole communities to the importance of religious education and can enlist for training large numbers of people.

What can be done together should never be done alone. This is Christian philosophy. It is also justified by the results obtained.

Preliminary Courses in Teacher Training

J. S. Armentrout

THERE seem to be today two needs for what may be called a preliminary course in teacher training. The first need calls for a course which shall be purely biblical in content. The other need calls for a short elementary course that shall cover the necessary field in preparation for teaching.

The need for the biblical survey course is occasioned by the fact that many of those who will take the work of the standard teacher training course have not had at any time a comprehensive view of biblical history. This course must not be one that has for its purpose the drilling facts and dates, but must be one which shall give to the pupil a conception of the great purpose of God, as shown in that which we know as biblical history. Such a course will be more concerned with the pupils having some idea of purpose and plan, than with the giving of figures and names of individuals. Such course as this ought to be offered as a preliminary for those who are undertaking the standard course.

The need for a preliminary course of study which shall be an elementary training course is particularly felt in those schools and among those people whose educational advantages are limited. Such a course ought to be prepared and written by men who have a sound scholarship and who can present their material in a simple fashion. It would seem as though such courses as these may well be developed and prepared by the denominations within the near future.

CHAPTER XXI

FINANCES

Report of the Treasurer for the Quadrennium

June 1, 1918 to May 31, 1922

J. L. Kraft

Treasurer International Sunday School Council of Religious Education

MR. E. O. EXCELL was treasurer of the association until the time of his death two years ago. Mr. F. A. Wells was then made acting treasurer until last February.

At the meeting of the International Sunday School Council of Religious Education last February, your present treasurer was elected to fill the vacancy.

Therefore I have served only a few months and have not been able to get in close touch with all the necessary details of my task as treasurer of your association.

The following statement of the financial condition of our association at the close of this quadrennium is very encouraging. The outlook for the future is bright and we are all hopeful that we may soon be able to very materially increase our field force.

	Receipts	Disbursements
Adult Division	$ 3,567.35	$ 10,092.56
Children's Division	5,051.48	13,978.54
Education Department	10,098.56	34.972.23
Evangelism Department	13,137.95	13,727.15
Field Department	6,337.43	36,863.03
Finance Department	15,976.83	40,038.34
Visitation Department	10,247.07	16,777.33
Young People's Division	45,623.89	53,115.55
General Administration	33,146.22	50,804.46
Headquarters	42,936.74	103,774.21
Camp Conferences	6,888.36	17,426.77

Training Schools	$ 15,556.19	$ 23,605.53
Work Among Negroes	12,289.67	14,073.31
Campaigns	32,594.64	9,577.24
Buffalo Convention Fund	7,147.23	10,847.45
Tithe-World's S. S. Assn.		15,850.73
Contributions—Individuals	126,668.32	.....
Contributions—States and Provinces	78,726.15	.....
	$465,994.08	$465,524.43

Liabilities and Assets, May 31, 1922

LIABILITIES

Current Bills	$ 686.49	
Trust Funds	1,149.43	
Notes Payable	21,721.07	
Gross Liabilities		$23,556.99

ASSETS

Travel Advances-Outstanding	$ 500.00	
Merchandise-Accts. Receivable	654.13	
Bank Balance	131.97	
		1,286.10
Net Liabilities		$22,270.89

PROPERTY VALUATIONS

Lake Geneva, Wisconsin	$235,000
(Trusteeship for Int'l S. S. Assn.)	
Winnipesaukee, New Hampshire	25,000
(Owned by Int'l S. S. Assn.)	
Golden, Colorado	56,000
(Trusteeship for Int'l S. S. Assn.)	
	$316,000

Financial Statement Showing Gifts During Quadrennium by States and Provinces

Alabama	$2,400.00	Louisiana	$2,100.00	Ohio	$10,050.00
Alaska	75.00	Maine	950.00	Oklahoma	1,000.00
Arizona	257.43	Manitoba	200.00	Ontario	2,450.00
Arkansas	350.00	Maritime Prov.	1,050.00	Oregon	200.00
California (N)	810.00	Maryland	1,100.00	Pennsylvania	9,583.31
California (S)	400.00	Massachusetts	1,260.00	Quebec	200.00
Colorado	3,814.10	Michigan	4,268.90	Canal Zone	100.00
Connecticut	840.00	Minnesota	2,350.00	Rhode Island	600.00
Cuba	75.00	Mississippi	526.00	Saskatchewan	200.00
Delaware	600.00	Missouri	7,400.00	South Carolina	1,000.00
Dis. of Col.	600.00	Nebraska	3,069.45	South Dakota	1,550.00
Florida	100.00	Nevada	150.00	Tennessee	223.00
Georgia	1,250.00	Newfoundland	240.00	Texas	100.00
Hawaii	100.00	New Hampshire	700.00	Utah	300.00
Idaho	200.00	New Jersey	2,800.90	Vermont	600.00
Cook County	4,489.00	New Mexico	225.00	Virginia	850.00
Illinois	4,680.00	New York	20,790.85	Washington (E)	1,400.00
Indiana	2,865.00	North Carolina	1,275.00	Washington (W)	360.00
Iowa	1,875.00	North Dakota	2,300.00	West Virginia	5,055.11
Kansas	5,370.10			Wisconsin	539.94
Kentucky	1,717.25				

CHAPTER XXII

ARTICLES OF INCORPORATION AND BY-LAWS

Revised and Adopted by the International Convention at Buffalo, June 21, 1918

ACT OF CONGRESS

(Public No. 42)

Charter. An Act to Incorporate the International Sunday School Association of America.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That William N. Hartshorn, of Boston, Massachusetts; Honorable J. J. Maclaren, of Toronto, Canada; Marion Lawrance, of Toledo, Ohio; George W. Bailey, of Philadelphia, Pennsylvania; A. B. McCrillis, of Providence, Rhode Island; H. J. Heinz, of Pittsburgh, Pennsylvania; H. H. Hamill, of Nashville, Tennessee; E. R. Machum, of Saint John, New Brunswick; W. A. Eudaly, of Cincinnati, Ohio; F. A. Wells, of Chicago, Illinois; G. G. Wallace, of Omaha, Nebraska; G. W. Watts, of Durham, North Carolina; E. K. Warren, of Three Oaks, Michigan; John Stites, of Louisville, Kentucky; Honorable W. D. Wood, of Seattle, Washington; and Seth P. Leet, of Montreal, Province of Quebec, and their associates and successors, are created a body corporate in the District of Columbia under the name of The International Sunday School Association, and as such shall have power to contract and be contracted with, sue and be sued; to take and hold real estate not exceeding one million dollars in value in the aggregate or personal estate by purchase, gift, devise, or bequest, and to manage, sell or convey, or transfer same for the purposes of the Association; to have perpetual succession; to have a common seal, and to break, alter, or change the same at will.

Sec. 2. That the purpose of the Association shall be to promote organized Sunday School work, to encourage the study of the Bible, and to assist in the spread of Christian religion.

Sec. 3. That the members of the Executive Committee of the International Sunday School Association, as it may be constituted by said Association, shall be the members of this Association.

Sec. 4. That the affairs of the Association shall be managed by the members. It may by by-laws provide for a board of not less than fifteen trustees, who shall be elected annually, to act between meetings of the Association, whose duties and powers

shall be prescribed in said by-laws. Until the members of this Association meet and elect trustees, the persons named as incorporators herein shall constitute the Board of Trustees: Provided, That a majority of said trustees shall at all times be citizens of the United States.

Sec. 5. That the officers of the Association shall be a chairman, one or more vice-chairmen, a secretary, and a treasurer, with such other officers, employes, and committees as the Association shall choose, who shall hold their respective offices, appointments, or employments as may be provided in the by-laws of the Association.

Sec. 6. That the Association may adopt and change at will such rules and by-laws as it deems proper for its government and control not in conflict with this charter, the Constitution of the United States of America, the provinces and territorities of the Dominion of Canada, or any state, territory, province, county, or district in which such rule or by-law is sought to be enforced, and shall provide the time of meetings and the number necessary to constitute a quorum for the transaction of business and how votes of members shall be cast.

Sec. 7. That the Association shall have no capital stock, and the private property of its members shall not be subject to its corporate debts.

Sec. 8. That the Association's principal place of business shall be Washington, District of Columbia. Meetings of the Association and its trustees may be held at any point that may be fixed by the by-laws or by order of the Board of Trustees or in any call for a meeting issued as may be authorized in the by-laws.

Sec. 9. The right to alter, amend or repeal this Act is reserved.

Approved January 31, 1907.

BY-LAWS

Adopted by the International Convention 1914. Revised by the International Convention 1918

ARTICLE I. Name—This organization shall be known as the International Sunday School Association, and shall be interdenominational.

ARTICLE II. Declaration—It is the purpose and aim of these by-laws to be in conformity with and subject to the Act of Congress of the United States of America, passed January 31, A. D. 1907, legalizing by charter the International Sunday School Association. See Sec. 1 of the Act of Incorporation.

ARTICLE III. Sec. 1. Objects—The objects of this Association shall be the same as are expressed in the Charter of Incorporation, these by-laws and such amendments thereto as may hereafter be made when in conformity therewith.

Sec. 2. Convention—The quadrennial Convention shall be a delegated body, made up of delegates chosen by the various Interdenominational Sunday School Associations affiliating therewith,

and delegates-at-large chosen by the International Executive Committee.

Sec. 3. **Authority**—The quadrennial Convention is the supreme authority in all matters pertaining to the policy of the Association.

Sec. 4. **Powers**—The powers conferred upon the Executive Committee by charter and by-laws or by the quadrennial Convention are executive only.

ARTICLE IV. Membership—The membership of the Executive Committee of the International Sunday School Association shall be constituted as follows:

Sec. 1. **Officers**—The Convention officers, consisting of the president, seven vice-presidents, recording secretary, assistant recording secretary, treasurer, and assistant treasurer.

Sec. 2. **Representatives**—One person or his or her alternate representing and nominated by each state, district, provincial, territorial, and national Interdenominational Sunday School Association, recognized as affiliating herewith and having a Sunday School enrollment of five hundred thousand (Canada, two hundred and fifty thousand) or less, and for every additional five hundred thousand (Canada, two hundred and fifty thousand) or major portion thereof one additional person may be elected. Proxies or proxy votes shall not be recognized.

Sec. 3. **At Large**—Persons, not exceeding twelve in number, nominated by the Board of Trustees, chosen because of special fitness for membership in the Executive Committee, irrespective of denominational or geographical relationship, may be elected.

Sec. 4. **Colored**—Three colored men, chosen by the Convention to represent the Colored Interdenominational Sunday School Associations of America.

Sec. 5. **District Presidents**—A president for each of the districts into which the field of the Association is or may be divided who shall be elected to such office on the joint nomination of the Executive Committeemen and State or provincial general secretaries or superintendents of the states or provinces comprising the districts, and shall become members, ex-officio, of the Executive Committee.

Sec. 6. **Sub-Committee Chairman**—The chairmen of all departmental and divisional sub-committees of the Executive, unless already members, shall be ex-officio members of the Executive Committee.

Sec. 7. **Life Members**—The retiring president of each International Convention and the retiring chairman of each Executive Committee, and members of the Executive Committee who have served twenty-one consecutive years, shall be members for life of the Executive Committee.

Sec. 8. **Honorary**—The Executive Committee shall have power at its discretion to elect persons who have given the Association long and valuable service, members for life of the Executive Committee, when recommended by the Board of Trustees.

Sec. 9. **Executive Committee**—The officers and representatives

designated in Secs. 1 to 8, inclusive, of Article IV, when elected and when they have qualified as hereinafter provided, shall constitute the Executive Committee of the International Sunday School Association. See Sec. 3 of the Act of Incorporation.

ARTICLE V. Sec. 1. Eligibility—The members of the Executive Committee should be persons who have had some previous experience in organized Interdenominational Sunday School work. The state or provincial representatives should, preferably, be members of the Executive Committees of their respective state or provincial associations.

Sec. 2. Non-Salary—No salaried representative of the International Sunday School Association or any of its auxiliaries, or of any Sunday School society, board or committee shall be eligible to membership upon the Executive Committee.

Sec. 3. Qualifying and Non-Attendance—The members-elect of the Executive Committee shall qualify by indicating in writing their acceptance of their election. Absence from two regular meetings during the quadrennium, without furnishing reasons satisfactory to the Committee, or without being represented by an alternate, will render the office vacant.

ARTICLE VI. Sec. 1. Nominating Committee—At each International Convention a nominating committee, which shall be composed of one person from each state, district, provincial, territorial and national Interdenominational Sunday School Association recognized as affiliating herewith, the same having been previously named for this purpose by such Association, shall be appointed by the president.

Sec. 2. Election—The Nominating Committee shall convene at a time and place fixed by the President of the Convention and proceed to report to the Convention the names of suitable persons to fill the several offices indicated in Secs. 1, 2 and 4 of Article IV, all of whom when elected by the Convention, and when they have qualified, shall become and remain members of the Executive Committee until their successors are elected.

Sec. 3. Vacancies—The Executive Committee shall have power to declare vacancies in cases where in its judgment, members have not manifested due interest (see Article V, Sec. 3), also, between conventions to fill all vacancies in its own membership, but when any such vacancy occurs in that class of the membership provided for in Sec. 2 of Article IV of these by-laws, it shall be filled upon the nomination of the Association in whose representation the vacancy exists.

Sec. 4. Life Members—The Executive Committee shall have power to fix the amount of a subscription, gift or bequest, which when paid will entitle the donor or person designated by the donor to the privileges of a regularly appointed delegate to all International Conventions with the title of Life Member of the Association.

ARTICLE VII. Sec. 1. Organization—The Executive Committee shall convene at the call of the president of the Convention

and organize by electing a chairman, two vice-chairmen, and a secretary. The treasurer shall be the same as the treasurer of the Convention.

Sec. 2. Quorum—Twenty-five members of the Executive Committee shall be required to constitute a quorum for the transaction of business, provided no amendments to these by-laws shall be recommended with less than a majority of two-thirds of the members present, and in no event with less than twenty affirmative votes, and confirmation by the Convention. (See Article XV.)

ARTICLE VIII. Sec. 1. Meetings—The Executive Committee shall hold at least one regular meeting each year at such time and place as it may have previously determined, failing in which it shall meet at the call of the chairman.

Sec. 2. Special—The chairman may call special meetings of the Executive Committee with the consent of or at the direction of a majority of the Board of Trustees.

Sec. 3. Docket—The chairman, secretary, and general secretary shall jointly prepare a docket of the business to come before the regular meetings of the Executive Committee and submit the same to each member of the committee at least ten days prior to the time fixed for meetings.

Sec. 4. Urgent Business. Urgent business not included in the docket provided for in Sec. 3, and not calling for an amendment to these by-laws, may be considered by unanimous vote of the members present at any regular or special meeting.

Sec. 5. International Convention—The Executive Committee shall recommend to the Convention the place for holding the International Sunday School Convention and shall fix the time, and, directly or through special committees, prepare the programs, and make the plans and arrangements necessary to the proper conduct of the same.

ARTICLE IX. Sec. 1. Lesson Committee—The section of the International Sunday School Lesson Committee elected by the International Sunday School Convention shall consist of eight members, four of whom shall be elected, upon nomination of the Executive Committee, at each quadrennial convention, for terms of eight years.

Sec. 2. Duties—It shall be the duty of the Lesson Committee, provided for in Sec. 1, in conjunction with the section of the Lesson Committee elected by the Sunday School Council of Evangelical Denominations and the section elected by the Denominations, to construct lesson courses, to be submitted to the various denominations, subject to such revision and modification as each denomination may desire to make, in order to adapt the courses to its own denominational needs.

Sec. 3. Majority Approval—No lesson course shall be promulgated or discontinued by the Lesson Committee, provided for in Sec. 1, unless the action is approved by a majority of all the members of each section.

Sec. 4. **Vacancies**—The Executive Committee shall have power to fill all vacancies on the International Convention section of the Lesson Committee between quadrennial conventions.

Sec. 5. **Reports**—It shall be the duty of the section of the Lesson Committee elected by the International Sunday School Convention to make a full report to each quadrennial convention, and to the annual meeting of the Executive Committee, also a report of travel and expenses, including requisitions, to the Board of Trustees.

ARTICLE X. Sec. 1. **Executive Authority**—The Executive Committee shall determine all questions pertaining to the administration of the Association in any manner not inconsistent with these by-laws or the Articles of Incorporation.

Sec. 2. **Workers**—The Executive Committee shall elect the general secretary, assistant secretaries, field workers and superintendents for terms not to exceed three years, shall fix their salaries and define the general policy governing them.

Sec. 3. **Departments**—The Executive Committee shall create and maintain all departmental and divisional work and appoint all departmental and divisional committees at such time and in such manner as to it seems best.

Sec. 4. **Reference and Counsel**—The Executive Committee shall appoint from its members a standing committee on reference and counsel, composed of seven, the duty of which committee shall be to confer with other bodies or their representatives desiring counsel and conference with this Association.

ARTICLE XI. Sec. 1. **Board of Trustees, Election**—The Executive Committee shall at each annual meeting elect from its members a board of not less than fifteen trustees, including the chairman, secretary and treasurer, of the Executive Committee, for a term of one year or until their successors are elected.

Sec. 2. **General Powers**—The Board of Trustees, during the interim between the meetings of the Executive Committee, shall have such powers and shall perform such duties of the Executive Committee as are in accord with its defined policy, and with these by-laws and the Articles of Incorporation.

Sec. 3. **References**—The Executive Committee may at any time make references, with or without power, to the Board of Trustees, as may to it seem most expedient.

ARTICLE XII. Sec. 1. **Organization**—The Board of Trustees shall organize by electing from its members a chairman, a vice-chairman, and a secretary. Its treasurer shall be the same as the treasurer of the Association.

Sec. 2. **Quorum**—Five members of the Board of Trustees shall constitute a quorum, provided that each member shall have had at least ten days' notice of the time and place of regular or called meetings, and that no business shall be transacted without five affirmative votes.

Sec. 3. **Meetings**—The Board of Trustees shall hold at least

two regular meetings each year, at such time and place as it may have previously determined, or, if not so determined, at the call of its chairman.

Sec. 4. Finances—The Board of Trustees shall be charged with the financial affairs of the Association, including the raising and disbursing of all money and the auditing of all bills.

Sec. 5. Workers—The Board of Trustees shall have supervision of the work of the general and assistant secretaries, field workers and superintendents, and of all permanent or special committees.

Sec. 6. Offices and Supplies—The Board of Trustees shall provide and maintain the necessary offices, office force, stationery and supplies, including all printed matter, either general or special, for sale or free distribution, either directly or otherwise.

Sec. 7. Lesson Committee—The Board of Trustees shall provide and maintain for the use of the International Section of the Lesson Committee a suitable office, secretarial force, stationery and supplies, and also provide for its necessary traveling expenses.

Sec. 8. Rules—The Board of Trustees may provide rules for its own government not inconsistent with the policy or by-laws of this Association, and alter or amend the same at will.

ARTICLE XIII. Sec. 1. Treasurer—The treasurer shall receive and have charge of all moneys, gifts, bequests or investments belonging to the Association, and shall deposit, pay out, or invest the same as directed by the Board of Trustees.

Sec. 2. Bond—The treasurer shall give a bonding company's bond for the faithful discharge of his duty to the satisfaction of the Board of Trustees. The expense of said bond shall be paid by the Association.

ARTICLE XIV. Parliamentary—The duties of the officers of the Convention, of the Executive Committee and of the Board of Trustees, in addition to those specified herein, together with the parliamentary practice to be observed, shall be such as are customary in like bodies.

ARTICLE XV. Amendments—These by-laws may be amended or altered by the Convention, upon recommendation of the Executive Committee adopted at a regular meeting of that Committee, at which not less than twenty-five members were present and voting, with at least twenty votes in favor of the proposed amendment. (See Article VII, Sec. 2.)

FORM OF BEQUEST

I give and bequeath to the International Sunday School Association the sum of.....Dollars to be invested as directed by the Board of Trustees and used in the promotion of the work of said Association, and the receipt of the Treasurer of said Association shall be a sufficient discharge to my executors for the same.

Signed .....[SEAL]
Witness .....[SEAL]

THE DELEGATIONS

Below is given the number of registered Delegates from each State, Province and Country in North America, and also furloughed Missionaries and Delegates from foreign lands.

It will be interesting to note that every State in the Union and the District of Columbia was represented except four and that nearly every Province in the Dominion of Canada was represented.

It will also be interesting to note that the registered attendance of this Convention was more than twice as large as in any previous International Convention.

Alaska	1	Nebraska	118
Alabama	11	Nevada	1
Arizona	6	New Hampshire	1
Arkansas	24	New Jersey	42
British Columbia	1	New Brunswick	1
California	54	New Mexico	5
Colorado	58	New York	52
Connecticut	3	North Carolina	9
Cuba	6	North Dakota	7
Delaware	1	Ohio	91
District of Columbia	5	Oklahoma	109
Florida	10	Ontario	27
Georgia	7	Oregon	9
Hawaii	3	Pennsylvania	111
Idaho	7	Porto Rico	1
Illinois	180	Quebec	4
Indiana	71	Rhode Island	8
Iowa	174	Saskatchewan	4
Kansas	2149	South Carolina	3
Kentucky	30	South Dakota	34
Louisiana	8	Tennessee	34
Maine	19	Texas	52
Manitoba	2	Utah	1
Maryland	10	Virginia	8
Massachusetts	17	Washington	13
Mexico	3	West Virginia	42
Michigan	52	Great Britain	2
Minnesota	16	Japan	1
Mississippi	8	Furloughed Missionaries	46
Missouri	3245		

Total number of registered Delegates.....**7034**

LIST OF DELEGATES

Delegates and others may obtain a pamphlet containing the names of all delegates to the Kansas City convention by sending a two-cent stamp with request for "List of Delegates, Kansas City Convention" to International Sunday School Council of Religious Education, Mallers Bldg., Chicago, Ill.

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